

# THE CATHOLIC EDUCATOR

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**Miss Ellamay Horan, Ph.D.**

Dr. Horan will be recalled for her many past contributions.

**Sister Cecilia, S.C.**

Sister Cecilia, supervisor of music, provides a sequel to her article published in the issue of October, 1953.

**Sister M. Gervase, S.S.J.**

Sister M. Gervase needs no introduction to our readers who will recall her many past contributions.

**Sister Mary Catherine, S.C.**

Sister Mary Catherine is teacher of English and journalism and has an M.A. in English from Marquette University. (Continued on page 403)

# EDITORIAL

MONSIGNOR PAUL E. CAMPBELL, EDITOR

## THE NCEA FOCUSES ON SPECIAL EDUCATION

THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION has just established a section to plan a program for all the exceptional children in the parochial schools throughout the country. This move will help to focus the attention of the Catholic educational world on the problem of providing adequate education for the exceptional child. The Reverend William F. Jenks, C.S.S.R., of New York City, is an apostle in this field. "If we are to provide a parochial school education for 'all of God's children' and have 'every Catholic child in a Catholic school,'" writes Father Jenks in *THE CATHOLIC EDUCATOR* (April 1952) "our teaching nuns and brothers must be trained to care for the individual differences that exist among children. Further training is necessary if teachers of normal children are to instruct exceptional children. Our Catholic schools are doing an outstanding piece of work in instructing normal children. They are now called upon to do a normal job in instructing exceptional children. . . . Some of these atypical children need special attention in the regular classroom, others need special classes or special schools, while all need trained, certified teachers, fulfilling the requirements of their state departments of education."

His work and his writings over the past several years have made Father Jenks a proponent of extraordinary measures to meet the problem. He stirred interest among the members of the NCEA, convinced them that they should take action, and the happy result is the establishing of this new department. Father Jenks has been placed in charge of the Department of Special Education, according to an announcement made by Monsignor Frederick G. Hochwalt, secretary-general.

The NCEA as an association has been growing steadily since it was founded in 1904. Originally it consisted of only three departments: College, Parish School, and Seminary. Since then departments and sections have been added, so that the Association up to the present included six departments: Major Seminary, Minor Seminary, College and University, Secondary School, School Superintendents', and Elementary School; and two sections: Deaf Education and Blind Education. These latter two will be included in the newly formed Department of Special Education, the seventh department in the National Catholic Educational Association.

Handicapping conditions have no respect for race, color or creed, and our parochial school system has its quota of exceptional children. The U. S. Office of Education has stated that 12.4 per cent of all the children of school age are either physically or mentally handi-

capped. Perhaps this is better understood when we say that one of every eight pupils enrolled in our schools suffers from some physical or mental handicap. Since these children cannot adapt themselves to the curriculum, the curriculum must be adjusted to them.

Father Jenks' problem is now to plan a program for all groups of exceptional children in the parochial school system; namely, the mentally retarded and the slow learners; the speech defective; the blind and the partially seeing; the deaf and the hard of hearing; the socially maladjusted; the homebound child; the hospitalized child; and the emotionally disturbed; the children with lowered vitality; the gifted and the crippled. Some of these children need special services, others special classes, others special attention in the regular classes; while all need specially trained teachers not only to instruct them in their religion, but also to teach them the elementary and secondary school subjects.

Father Jenks is well known throughout the country as director of the Visually Handicapped Institute at the Catholic University of America, where teachers from all parts of the country and abroad learn to instruct the partially seeing child, with 20/70 vision, who uses large print books; and the blind child who reads braille. He also directs a yearly workshop on special education of the exceptional child at the Catholic University where teachers get an orientation in the field of special education, and where all the groups of exceptional children are considered. Readers of *THE CATHOLIC EDUCATOR* will remember his two articles (April and May 1952) on "Special Education in Catholic Schools."

Among his many other priestly duties, Father Jenks is the representative of the International Catholic Child Bureau at the United Nations; a member of the President's Committee for the Physically Handicapped; and is engaged in organizing retreats in various parts of the country for the Catholic children in State schools for the blind, and the Catholic adults among the 308,000 blind persons in the country.

His zeal, experience, and wisdom qualify him to head this new movement in the NCEA. He pleads in *THE CATHOLIC EDUCATOR* (May 1952, p. 491), "that immediate action be taken by our parochial school authorities to start special classes with trained nuns in centrally located parochial schools to care for and educate our exceptional children who are now either in the regular classes or excluded from our parochial schools, so that no child on account of his physical or mental handicap must be deprived of a parochial school education."

## THE LAY TEACHER IN THE CATHOLIC SCHOOL

WHEN POPE PIUS XI GAVE US HIS CLASSIC DESCRIPTION of good teachers, in his encyclical on *The Christian Education of Youth*, he added a sentence, not quoted quite so frequently, that expresses his appreciation of the contribution that lay teachers make in the field of Catholic education. "Indeed it fills Our Soul," writes the Holy Father, "with consolation and gratitude for the Divine Goodness to see, side by side with religious men and women engaged in teaching, such a large number of excellent lay teachers." His Holiness assumes that those lay men and women who offer themselves as teachers are thoroughly prepared and well grounded in the matter they have to teach; that they possess the intellectual and moral qualifications required by their important office; that they cherish a pure and holy love for the youths confided to them, because they love Jesus Christ and His Church, of which these are the children of predilection; and that they have therefore sincerely at heart the true good of family and country.

There is no doubt that the highest motives prompt zealous lay men and women to offer their services in a field to which there is little material attraction. Our Blessed Lord points the way for the vocation of teacher when he tells His disciples "Come, follow Me," "Go ye, therefore, and teach," and "I have come that they may have Life." The lay teacher approaches his work with the conviction that his teaching chore is a task that must be done in a manner worthy of its sacred character. "The spirit back of the work is always the same," wrote Doctor George Johnson many years ago (*Commonweal*, 1926); "it must be done as perfectly as possible because nothing shoddy or second-rate is worthy of the Master whom (the teacher) serves."

Mrs. James Nelson Welch, chairman of the Lay Teachers' Guild in the archdiocese of St. Louis, has written a splendid essay on the place of the lay teacher in the parochial school (*NCEA Bulletin*, Nov. 1953). The teacher should feel, she tells us, that teaching is—of all the possible good jobs in the world—the one *most important* to be done. Our Lord's command: "Go ye . . . and teach . . ." is a personal directive to be followed without consideration of cost or difficulty. The contribution which lay teachers are making is considerable, and should be universally recognized. In the field of higher education lay teachers have made up an appreciable percentage of our Catholic college faculties for many years. The expanding school population at the elementary and secondary levels make it absolutely essential "that we have an increasing number of thoroughly qualified lay teachers with a lively faith in their vocation to serve under Christ the Teacher and an obedient cooperation with the religious teachers who will by the grace and goodness of God continue to make up the larger percentage of our teaching faculties."

If teaching the young is Christ's own work, it must have its roots deep in solid truth with the emphasis on

principles rather than on superficial methods. There is danger that an excess of emphasis on teaching methods will send our young people forth with diplomas "which signify that they know a great deal about how to make a living and very little about how to live." The Church yields to no one in its recognition of the necessity of good methods of teaching, but She can never forget that the primary motive in the education of the young is the development of the Christ-life in the soul of each child. Above all, the child must be taught to recognize and to love truth.

Mrs. Welch emphasizes the fact that "the most important responsibility peculiar to the lay teacher lies, perhaps surprisingly, in the spiritual field. Too many modern Catholics seem to think that the Church has two brands of religion; one top grade brand for Religious, the other slightly inferior but also much less expensive for the laity. Christ's call to sanctity was not only to Religious but to the laity, and perhaps the lay teacher by example and precept is in the best position to teach this vital truth."

Mrs. Welch emphasizes the fact that the qualified lay teacher in the Catholic school system is a teacher in no way inferior to the religious teacher beside whom he works. The lay teacher must be placed—so far as the classroom is concerned—on the same basis as the religious teacher. The program should in no way suggest that the lay teacher is inferior simply because he is a lay teacher. As personal director of lay teachers in the archdiocese of St. Louis, Mrs. Welch spares no effort to integrate the lay teachers into the Catholic school system. The day is past when the lay teacher can be looked upon as a temporary substitute or stopgap. The lay teacher is with us to stay; we must expend the same solicitude upon his preparation for the work of teaching as we have devoted to the preparation of the teaching Sister. The welfare of our schools and the welfare of our children, their spiritual welfare in particular, demands this.

## PARENTS ARE TEACHERS TOO

TEACHERS EVERYWHERE WILL BE GRATEFUL TO THE writer in *The Liguorian* (September 1953) who gave from a Liguorian pamphlet a series of ten rules that may well serve as directives to parents who have children enrolled in school.

1. Instruct your child, before he starts to school and repeatedly after he is in school, that he must obey his teachers, study the lessons given, and practice good behavior, *because this is your wish and command.*

2. Take a personal and detailed interest in your child's report cards, thus giving him to understand that his progress and behavior in school are matters over which *you keep the closest watch.*

3. Never take sides openly with your child against the authorities at school. The authorities are usually in the right, and even when they err, they merit proper respect of both parent and child. (Cont. on page 374)



BY BROTHER HENRY RINGKAMP, S.M.

Principal, Central Catholic High School, San Antonio 2, Texas

# JUNIOR ROTC UNIT

## A Public Relations Medium

PUBLIC RELATIONS HAS BEEN DEFINED as the sum of all the efforts an institution makes to be what it ought to be, plus all the efforts to get the public to know what it is. Our work of Christian education is worthy of all efforts we can expend to bring it to public attention.

### Stress on Leadership, Responsibility, Courtesy

One of the least known vehicles in good public relations for secondary schools, and one therefore, little appreciated for its great potential is the Junior Reserve Officers' Training Corps. Throughout the Junior ROTC training emphasis is placed on properly integrating this training with academic instruction, with particular stress on the elements of leadership, responsibility, and courtesy. This training is one of the very excellent and readily available means of bringing the school to the various "publics," and in turn of bringing these "publics" to know the school and the contribution it is making to the community.

High schools which presently have the satisfaction of possessing the Junior ROTC can rightfully consider themselves fortunate indeed, for in recent years no new units are being activated. The expansion of the Senior ROTC units in the colleges has caused this retrenchment, not only curtailing the initiation of new units, but even causing cutbacks in personnel assigned to the Junior unit program. The military personnel caught in the so-called European and Korean "pipe-lines" is likewise creating the manpower shortage problem momentarily, though the solution which is just short of realization may once again normalize this situation.

On the other hand, members of the U. S. Congress have repeatedly considered making the Junior ROTC mandatory for all high school students, in lieu of universal military training, giving added proof of the meritorious opinion in which these men on Capitol Hill hold the work done in this program of building leaders and soldiers of the future. Strangely enough in this connection, the usual hue and cry about federal aid to private schools has never once reared its ugly head.

After outlining a short history of the development of ROTC training, I purpose to show how the activities of the Junior ROTC unit which has been active at Central Catholic High School, in San Antonio, Texas,

have been efficient and forceful as vehicles of good public relations.

### Historical Note

Since the Junior ROTC program may be only slightly familiar to many secondary school educators, perhaps a brief sketch of its developments will be helpful, before we consider its possible role in public relations.

The first institution which prescribed military training as part of its curriculum was the American Literary, Scientific and Military Academy, now Norwich University, in Northfield, Vermont. It was founded in 1819 by a Captain Alden Partridge, former superintendent of the U. S. Military Academy.

The Reserve Officers' Training Corps as it is known today was authorized by the National Defense Act of 1916. The first 190 officers commissioned under the program graduated in 1920.

Since the passage of this act in 1916, the ROTC has been the chief source of the nation's reserve officers. Approximately 150,000 such officers were commissioned by 1949. Between 1920 and 1949 over 2,000,000 ROTC enrollees received some basic military training. During World War II, some 100,000 graduates of ROTC served in the armed forces, covering themselves with glory on the many fields of warfare. At present some 385 educational institutions offer Army ROTC training. These include 218 civilian colleges, 8 military colleges, 10 military junior colleges, 34 military preparatory schools, and 97 secondary schools or school systems.<sup>1</sup> Of the institutions having ROTC units, 127 are privately controlled, 8 are municipal colleges, 83 are public high schools and 14 are Catholic or private high schools. The total enrollment in the Junior ROTC throughout the nation is 197,313. In the Fourth Army area (Texas, Oklahoma, Louisiana) there are a total of 12 Junior ROTC units representing 35 individual schools with an enrollment of approximately 9,000 students. To administer the Junior ROTC program in the Fourth Army area requires a current assignment of 46 officers and 109 enlisted men. The minimum instruction prescribed for Junior ROTC units in an academic year was until

<sup>1</sup>Pamphlet, "Learn Today, Lead Tomorrow in the Army ROTC," prepared by Office of the Executive for Reserve and ROTC Affairs, Special Staff, Dep't of Army.

recently 96 hours; since the opening of the academic year of 1953 the number of hours has been reduced by approximately one-half.

#### **Purpose of the Junior ROTC**

The prime purpose of the Junior ROTC is to lay the foundation of intelligent citizenship and character training. Personal characteristics which receive special attention from the instructors are: leadership, respect for authority, precision in following orders, orderliness in personal appearance, and courtesy in relations with instructors and fellow-cadets. Excellent deportment resulting from the manly discipline which is insisted on is the hallmark of the Junior ROTC cadet.

Students are eligible to belong to a Junior ROTC unit if they are citizens of the United States, are not under 14 years of age, and are physically able to complete the 3-year course which is offered on the high school level.

Subjects taught in the three year period include a) leadership, b) drill, c) exercise of command, d) weapons and marksmanship and e) physical development. One-half unit of credit per year is allowed students who take Junior ROTC, to be counted towards graduation, though colleges do not accept it for entrance credits. Some colleges allow students who have taken three years of high school ROTC to skip the first of two years of basic training demanded in the Senior ROTC period of training. Recently however, colleges have changed policy on this one year of credit allowance, demanding that students, even those who have had high school or Junior ROTC, take the full four year complement of training, claiming that otherwise these students lose the chance to exert the leadership and maturity of students who are seniors academically but are beyond military utility.

#### **Religious Activities**

The real test of Catholicism of a school is to be found in its curriculum, says Rev. Walter McManus.<sup>2</sup> It deserves to be called Catholic if its subject matter and

school activities are organized for the purpose of inducing Christian understandings. He further maintains that Catholicism should be made known to non-Catholics through persons and institutions which dramatize the synthesis between religion and life. No better way of bringing the Church and the Catholic school to the public can be devised, and thus effect better understandings, than by appearing repeatedly and in great force whenever opportunity presents itself.

At Central Catholic High School, the Junior ROTC is our finest vehicle in this regard at such times as October's Christ the King Procession, when the great mass of Catholics turn out to give honor to their King. At such a time the unit's officers serve as guard of honor to the Most Blessed Sacrament. May Day crownings of our Blessed Lady, participation in "living rosary" ceremonies, or marching through the city streets *en masse* to a downtown church for the celebration of Mass on Founder's Day are additional occasions for social interpretation of the school to the community. Good will thus created cements public relations.

#### **Community Relations**

Proof that time for a vigorous apostolate for the Catholic secondary school is at hand, and that our friends of other faiths are fair-minded enough to have us participate in community activities, is found in the many occasions when the Junior ROTC unit, better than any other organization in the school, can and does represent us.

Each city has its own special festive occasion, whether it be the Turkey Trot, or Strawberry or Onion Festival or Tulip Time, or Mardi Gras, or Fiesta time. If we Catholics are community-conscious we are going to participate in these festivities as often as we can reasonably do so. Armistice Day, Armed Services Day, standard days for parades sponsored or instigated by the various components of the armed services, find our ROTC unit

<sup>2</sup>"The Catholic Secondary School and the Community," Workshop Proceedings, Catholic U. America, 1948, p. 11.

*The ROTC company marches down the main street of San Antonio (Houston Street) during a public parade participated in by Central Catholic High School of San Antonio, Texas. Such public service spells success for good public relations.*



The military band of Central Catholic High School, San Antonio, Texas, here shown in dress blues, participates in a public parade.



Marching through the streets of San Antonio. In 1952, on United Nations' Day, we brought the community, civic and fraternal organizations' representatives, armed services men from the air force, navy, marines and army, to our school. Flags of the United Nations were loaned to us by the Fourth Army Headquarters. The mayor of San Antonio and the deputy chief of staff of the Fourth Army spoke at a full ROTC review. Parents, friends, representatives from various schools, along with executives of the mothers' and fathers' clubs, were guests of honor on the reviewing stand, where also sat some twenty-five military representatives from twelve foreign nations.

American Education Week was similarly signalized with teacher and student representatives honored at an ROTC review. The superintendent of public schools of the city responded to words of welcome by the school principal. The ceremony concluded with school representatives passing through a cordon of flags of all the schools present to the cafeteria where a social hour followed.

#### Social Activities

The highlight of the social calendar for the Junior ROTC cadets is their annual military ball. A queen and a half-dozen attendants, escorted by cadet officers, enter the gaily bedecked and festooned auditorium to the tune of ruffles and flourishes, and proceed to the stage through a double line of cadets. Here the professor of military science and tactics crowns the happy queen, and after refreshments are served by the members of the social committee of the Mothers' Club, the dance proceeds on its gay way. Good fellowship and camaraderie are fostered on this occasion to which cadet officers from other public and private schools are invited. Ranking officers from neighboring army posts and officers on duty in the Senior ROTC units are also guests of honor as well as the members of our own ROTC staff and their wives.

Summer camp, Camp Santone in our vicinity, offers additional opportunity for cadets to socialize with students from other schools while they pursue training opportunities to fit them for specialized work in the year

to follow. The spirit of school loyalty and competition with other skilled performers for awards, promotions, and citations for special skills helps develop good human and perforce public relations for the students from the various schools, private and public. Recreational opportunities also include dances on the week-ends; ideal atmosphere and chaperonage exist while the young people enjoy themselves.

#### Musical Activities

Perhaps the most often seen, surely the most often heard group of the Junior ROTC organization is the band. Besides playing for the usual weekly review, at which time visiting dignitaries and former staff members are honored, the band performs for many special occasions. Such events, as varied as a Knights of Columbus parade previous to a Communion Mass and breakfast, a concert for Mothers' and Fathers' Club groups, or participation at parish festivals, always find the musical arm of the Junior ROTC organization willing and able to perform. Performing at pep rallies before athletic contests, marching at half-time of football games, representing the school at the Texas Fiesta or the Fiesta Flambeau—parades commemorative of Texas independence—are all taken in stride by the band.

#### Service Activities

Service spells success for good public relations, and the Junior ROTC spells out the entire alphabet of rendition to the various school's "publics." Whether it be ushering for the Catholic laymen's forum, or for the Fiesta River Parade, or for the Fiesta Flambeau, or for the Clare Tree Major "Childrens" Productions, service is always rendered with a smile by Central Catholic's cadets. "Service for Safety" is the motto of the *bus detail*, which makes crossings safe for school pupils at bus loading stops, for incoming and outgoing students. Courtesy for others and consideration for each student is the keynote of the service rendered to the school and its students by this detail. In the daily service offered by the *flag detail* at the raising and lowering of "Old Glory" students and passersby are impressed with their patriotic responsibility.



*Dignitaries, civic, religious and military, American and foreign, move to the reviewing stand for United Nations' Day at Central Catholic High School, San Antonio, Texas. Flags of 36 member nations form a cordon of honor.*

Special phases of the Junior ROTC unit at Central Catholic High School are the drill team, named "The Chaminade Rifles," and the rifle team, as yet without a distinctive title. During the past year the Chaminade Rifles, besides appearing at the regular parades and reviews performed at all home football games, led a CYO parade, led the Holy Name "March of Faith," and served as special escort for distinguished visitors to the school. Thus football enthusiasts, individuals interested in athletic activities sponsored by the CYO, men fully conscious of their duty to respect the Holy Name of God, people of distinction honored for service to God and country—all came to be intrigued and to go away more fully convinced that Catholic schools are not "divisive, selfish and individualistic," but actually a part of the Christian heritage that is the basis of our American democracy.

The rifle team, which engages in marksmanship with all the local public and private schools, and seldom bows to the sharpshooting eyes of their competitors, is another special activities group of our Junior ROTC unit. Firing in the National Hearst Trophy Match, as well as in the Fourth Army Intercollegiate Match, it always carries the colors of the school to satisfactory achievement. Particularly in shoulder-to-shoulder matches with some 35 schools of the Fourth Army area, it has covered itself with glory, winning second, third and fourth places in three out of the four years in which it has competed in the matches at Arlington State College, Texas. In 1952 "paper-rifle" matches with Marianist-conducted schools in Honolulu, Hawaii, and St. Boniface, Canada, gave our public relations an international flavor as well as two additional victories.

#### **Publicity Media**

Military activities of the school are well-featured through the media of the school paper, "The Pep," and of the annual, "The Fang." This latter publication features the Junior ROTC through several pages in regular classroom activity and in its extracurricular activities. Articles appear periodically in the two local Catholic weeklies, *The Alamo Register*, and in *The Southern Messenger*, and in the city daily papers. Less frequently featured articles on the Junior ROTC are seen in the Sunday magazine section of the daily papers.

#### **A Final Word**

The Junior ROTC unit, we believe, packs power in the potential it has for presenting the school to its various "publics." This public relations message might remain undelivered if the ROTC did not exist in the school. The unit also fulfills the need to present and sometimes to explain or to expose the work of Christian education to its present and potential patrons, to say nothing of the good done those prejudiced against or hateful to the cause of Christian education. Finally, the unit gives a motivation to the students, to be proud of being messengers of the challenging heritage which their school brings to today's public, a pride justified in the realization of the achievements and traditions of their school. Would that the program could be extended to many more, if not all, secondary schools, for then America's schools would be more fully contributing their share to building a rock-ribbed democracy, firmly based on a prepared, informed and militant American youth.

#### **CAVE Finance Committee Formulates Plans**

Plans for financing the CAVE organization were discussed and immediate steps to be taken were decided upon by the finance committee of the Catholic Audio-Visual Association. The committee, under the chairmanship of Mr. Clement J. Wagner, publisher of *THE CATHOLIC EDUCATOR*, held their meeting at Atlantic City on February 13, 1954.

Committee members present were Mr. J. K. Lilley, of J. P. Lilley & Son, Harrisburg, Pa.; former president of the National Audio-Visual Association (NAVA); Mr. Lee Jones, president of the Neumade Products Corporation, New York City; and Mr. Lawrence V. Holleweck, Educational Sales Director of the Radio Corporation of America, Camden, N. J.



# TEACH US TO TEACH, O Lord

THIS IS AN INSIDE STORY. Most libraries have hundreds of feet of shelving covered with dusty books on education. The problem of education, therefore, would not furnish material for an inside story. Educational theorizing contains no hitherto undiscovered revelations. Anyone who is intellectually industrious can have for his own such words as "homogeneous, heterogeneous, differentiation, integration, correlation, motivation," which are only the advance guard of a whole parade of academic symbols. For some individuals this language is a creed, for others it is the sounding brass and tinkling symbols of the parade. For all teachers it is a necessary, though secondary, bundle of tools.

## Teacher's Reflections about Her Profession

This inside story reveals a teacher in the stark light of her own reflections about her profession. Many a teacher in her darkest moments wonders whatever made her think that she could qualify to "lead others unto justice." Her mind wanders back to her teacher training days and she recalls the qualifications against which she would measure herself. Yes, certainly a teacher should know her subject and a method for presenting it. She should know something about the individuals to whom she is presenting it. But the baggage of training school days must eventually be checked somewhere because it is too heavy to carry into all the detours of the journey.

## Compact Set of Principles

The first aspect of this inside story will revolve around this question: Before she checked the baggage, did she sort out all of the essentials of the norm by which she should daily measure her own performance? If she did not, she can pick up almost anywhere a compact set of principles in a little book written about the character and methods of the only perfect Teacher. This book, the *New Testament*, was in the first place, or should have been, the source of all the teacher education works over which she labored during her years of training.

Her first glance at this book will cause discouragement, for she will see a Teacher who is not only perfect in every phase of pedagogy, but who is divine. And is this the teacher that she should be? Her model is divinity? Impossible, if not blasphemous! Then she comes upon a very simple remark:

And of his fulness we have all received, grace for grace (John 1, 16).

So then, the teacher reflects, He is the power house and

I am the channel through which the teaching flows. My main job is to keep the channel open and in good condition, for to another group of teachers who forgot that they were destined to be channels He said:

Woe to you lawyers! Because you have taken away the key of knowledge; you have not entered yourselves and those who were entering you have hindered (Luke 11, 52).

Worldly standards such as academic or social position are requirements which the peers of His day would have liked to impose on this most perfect Teacher, for they

marvelled at the words of grace that came from His mouth. And they said, "Is not this Joseph's son?" (Luke 4, 22).

So far, the measuring rod is merciful. The teacher is not measured for social or academic advantages. If she has them, so much the better; but she must go elsewhere for the unction.

And they were astonished at his teaching, for his word was with authority (Luke 4, 32).

## Sorting of Values

In order to share in this power or unction there is a matter of sorting out values and knowing which one to subordinate. One must have this power before attempting to diffuse it. In the confusion of modern secularization it is possible to wear oneself out polishing the outside of the cup and forget about the quality of the content.

Thou blind Pharisee! Clean first the inside of the cup and of the dish, that the outside too may be clean (Matt. 23, 26).

The futile polishing process usually begins when the teacher forgets that she is teaching not just a subject, but human beings who are to be helped toward their eternal goal because she is teaching them that subject.

As the weary teacher reflects on her present performance in parallel with the ideals which she set for herself during her training school days she sometimes wonders whether she should not evaluate herself against her camphor-scented notes on the qualifications of a teacher. She can, of course, measure herself in her stocking feet against the divine measuring rod. The experiment has a deceptive way of threatening to be too painful and embarrassing, but one who has made a spir-

itual retreat and spent a part of it in this kind of measuring will testify that it is much more stimulating than painful. It fills the academic lungs with fresh air and mellows the pedagogical face toward a new look.

### Set on Fire with Enthusiasm

Beginning at the culminating point of the divine Teacher's career one may search from the effect to the cause of His success. (This process is chosen out of deference to modern trends, but one can begin almost anywhere.) As Christ walked incognito to Emmaus He seized the opportunity to do some private tutoring for two of His students who thought they were walking with a total stranger. Afterward, when they were alone their remark about His teaching was the highest compliment that can be paid a teacher:

Was not our heart burning within us while he was speaking on the road . . . ? (Luke 24, 32).

These two disciples admitted that they were actually set on fire with enthusiasm. This rare accomplishment of setting students on fire can be appreciated by any teacher who has tried to light a small live coal of interest and, to her amazement, in searching the array of faces before her has seen a set of mannequins whose blank stares fell like cold soggy lumps of boredom upon her carefully prepared visual aids and well-processed induction. It would be false to presume that lack of interest on the part of students is always the fault of their teachers. There is much to prove that the Model of all teachers did not always set His disciples on fire. But our present task is to examine possible remedies for the lack of pedagogical spark.

### Wanting in Conviction

Sometimes the teacher is not convinced of the value of her subject, and worse still she is wanting in spiritual vitality as well as academic conviction. If her speech and manner outside the classroom manifest a lack of conviction concerning her position as an educator, then she cannot hope that the knowledge which she attempts to impart will carry any further than the walls of the room. St. Paul wrote in this vein to some teachers among the Romans:

Thou therefore who teachest another, dost thou not teach thyself? . . . Thou who dost glory in the Law, dost thou dishonor God by transgressing the Law? (Rom. 2, 21, 23).<sup>1</sup>

St. Paul in this letter was simply amplifying the words of the Master:

For he whom God has sent speaks the words of God (John 3, 34).

### Gradations of Norm

Gradations of this immutable norm can be made for any of the profane subjects. I once knew a teacher who wanted her pupils to make a good showing in the county

<sup>1</sup>Cf. Spencer translation: "Thou, therefore, teacher of another—dost thou fail to teach thyself?"

spelling bee. Her position depended largely upon what the county officials saw at these exhibitions; therefore she was a demon for spelling and imposed heavy penalties for any misspelled words that appeared on the students' papers. Not infrequently she wrote direct reproaches at the end of such offending papers with the aim of developing a good squad of spelling trainees for the line-up at the end of the year. To a frivolous girl she once made the observation that if the girl would learn to separate pleasure from business she would be a better speller; and right in the middle of the word "separate" there stood instead of an "a," that same offensive "e" for which the girl had already spent a number of hours after school. The teacher's exposed vulnerable point convinced the child, at least for a temporary period, that separating pleasure from business has the same disastrous effects as failing to separate them, so why not have fun? When the child became a woman on the other side of the desk she understood through her own failures that the failure of her old teacher had been due to a lack of conviction about the function of correct spelling.

St. Paul's reprimand to teachers who fail to teach themselves need not therefore be limited to the teaching of religion or morality. In regard to the latter, of course, contradictions between what we teach and what we are, are of far greater importance than the orthographical episode just related. The gravity is such that we would sooner hand over the typewriter to a moral theologian and back out respectfully than attempt to discuss it. However, there is one subsidiary phase of this great problem upon which we shall dare to comment.

### Too Much Talk in Classroom

It is generally agreed that this is a man's world, but rumors have gotten about that woman has assumed squatter's rights to a tiny portion of it—that portion called the "last word." To put it more plainly, woman has been accused of talking too much. There is no place in the world where she is more likely to talk too much than in the classroom. A religious teacher in her efforts to sublimate the thoughts of the tiny squirming bits of humanity that sit before her is in constant danger of developing a pietistic flow of speech which when uncorked makes the bits of humanity squirm all the more. The Rule of the Congregation of the School Sisters of Notre Dame in the chapter on education remarks:

Let the teacher speak more to God about her pupils than to her pupils about God.

The moral effects which the teacher wishes to produce depend more upon what she is than on what she says. St. Luke says of the Master:

Now in the daytime He was teaching in the temple; but as for the nights, He would go out and pass them on the mountain called Olivet (Luke 21, 37).

It is probable that He spent much of the night speaking to His Father about the people whom He was to teach

the next day. Is it any wonder that "all the people came early in the morning to him in the temple, to hear him (Luke 21, 38).

The fewness of His words and the magnitude of His example held the attention of all who heard Him. When the disciples of John the Baptist came asking Him to verify His divinity, the substance of His response was: Judge me by my works. He told them to go and relate to John what they had seen:

the blind see, the lame walk, . . . (Luke 7, 22).

Economy of verbiage has a way of making even the ill-disposed sit up and take notice, particularly if they have difficulty in finding discrepancy between word and example. Once Christ went into the synagogue of Nazareth, His home town. He read two verses from one of the prophecies. Among those who gathered around to hear Him expound these verses there were surely some sceptics and perhaps even some scoffers. But

closing the volume, he gave it back to the attendant and sat down. And the eyes of all in the synagogue were gazing on him (Luke 4, 20).

By a deliberate, wordless movement even the poorest of teachers sometimes gets the attention of the indifferent and unruly.

#### **Aptitude for Personal Sacrifice**

Anyone who has survived ten years or more in the teaching profession will attest to the fact that very little can be accomplished unless there is an aptitude for much personal sacrifice. Many a heroine of the classroom among both religious and lay teachers has been the source of inspiration for men and women who diffuse that inspiration in public life. Perhaps she has the power to inspire for the paradoxical reason that she suppresses self for the good of her students. She is the seed that dies in the earth so that the plant may grow. Many successful men and women but for an understanding teacher may have become twisted characters. Sometimes the patient handling, particularly of the rugged individualist, takes a heavy toll on the teacher's self-possession if not on her health and momentary happiness. There are times when she feels that she is submitting to a merciless blood-letting. Perhaps it is just that. It would not be surprising to hear that it is really the school-teacher population that supports the iron tonic laboratories.

#### **Disciples Sought Reasons for Their Failure**

The disciples must have had that drained-out feeling when after a series of failures in their attempt to cast out a devil they withdrew from the humiliating gazes of the onlookers and went secretly to their Master to ask the cause of their failure. St. Mark relates the interesting detail that they waited until He went into the house. Like ourselves they hid their deficiency as best they could. In desperation they asked Jesus:

Why could we not cast it out? And he said to them, "this kind can be cast out in no way except by prayer and fasting" (Mark 9, 27-28).

Teachers are not called upon to cast out devils—certain appearances to the contrary notwithstanding—but the success of their endeavor often depends upon self-denial. So the feeling of blood-letting is not imaginary after all, especially if we do one-fourth of the praying that we know we should do, and at the same time keep our ears above stacks of test papers, or plough through them as we balance guidance on one shoulder and up-to-dateness on the other.

The very term "up-to-dateness" makes the self-sacrificing teacher cringe. It connotes mountains of educational journals into which she can scarcely find time to make a dent; books which are excellent background material for her subject, but the pages of which she has not even slit; service on committees that will consume hours of her time; an occasional paper to be written and read before a reluctant gathering, to say nothing of holidays sacrificed for conventions, and refresher courses in the summer. If we are self-sacrificing we cannot take refuge behind the tempting ambush of "what-was-good-enough-for-me-as-a-student-is-good-enough-for-my-students."

St. Luke reminds us that our Model is "not the God of the dead, but of the living" (20, 38). Unfortunately, there are dead teachers who will not be obliging enough to stop walking around. And they are seldom those who bear the distinction of many years of service. Very often the dead teacher is one who went into a coma while grading her first set of examination papers, and who never had the courage to retackle the whole irksome business without the protection of an anaesthetic. But dead teachers have no idea what they are missing by being dead. It is true that keeping alive demands sacrifice, but from the consuming flame of sacrifice there comes forth not only ashes but heat—the heat that generates power and new life.

#### **Seeing Results Gives Consolation**

Occasionally, for her consolation, the teacher is permitted to see the good results of her labor and sacrifice. A public school teacher once told me that a half dozen letters of appreciation which she received from former students in the long course of her teaching career were worth more to her than the years of sacrifice. Simon Peter and his companions on that eventful morning of the great draught of fishes must have had that same exultant feeling of "it was worth all the drudgery." After a wearisome night of successive failures, he and his companion fishermen were told to let down their nets once more. The results were so astonishing that Peter fell down at His Master's feet and cried, "Depart from me for I am a sinful man" (Luke 5, 8). He felt that nothing he had ever done deserved such a generous reward. But the reward as well as the responsibility was to be even greater, for it was from this point that the vocation of a teacher was crystallized:

Do not be afraid; henceforth thou shalt catch men" (Luke 5, 11).

(Continued on page 374)

# SCIENCE CRITERIA And the Scientific Method

SOME TEACHERS ARE LOATHE TO TEACH SCIENCE because they have an idea that a science teacher must acquire a vast amount of technical knowledge and be skillful in doing spectacular things, in other words she must be somewhat of a magician. They feel they are incompetent due to faulty training or inadequate preparation. Still others find the scientific method a stumbling block because they look upon it as a rigid, inflexible method inadaptable to certain types of classroom experiences. Such teachers have wrong viewpoints and with a little help may finally overcome their prejudices against science courses and the scientific method.

## Norms to Conform to Principles

Before planning any course we should have a clear idea of the Catholic philosophy of education and use it as our guide in the setting up of objectives or aims. The norms for selecting materials for a science course in a Catholic school should conform to the principles of Christian social living. Content and experiences should bring out the relationships of man to God, to fellowmen, to nature, and to self at the information level and the interest level of the child.

Science is one of the best media for developing ideas embracing God's fatherhood, God's providence, God's omnipotence, God's perfection. All these qualities are reflected in God's creatures. For example, His fatherhood is shown in His care for creatures; His providence, in fulfilling all their needs; His omnipotence in the great variety and abundance of creatures; and His perfection and intelligence in their structure and function; His beauty in the colors found in nature and in the songs of birds.

## Man's Relationship Easily Seen

Man's relationship to his neighbor is easily seen in the study of communication and transportation, in safeguarding community health, in the necessity of sharing things with others, and in conservation. His relationship to self is shown in the care he gives his body after having studied its structure and function, and in the use he makes of food to maintain it. His relationship to nature may be seen in the use made of living things in his environment and the application of principles to control it to some degree. Many of the conveniences of living

are based on scientific principles and man's leisure time becomes more enjoyable because of applied science.

## Skills and Attitudes Developed

Science courses not only provide information but they also develop specific skills and cultivate certain attitudes. We cannot put attitudes into a child but we can make subject matter so attractive and within the understanding of the child that he develops unconsciously the right attitude.

What are some of the attitudes we hope to develop while teaching science? Here are a few: 1. An attitude of reverence for God; 2. An attitude of respect for human life; 3. An attitude of gratitude for the gifts of God; 4. An attitude of withholding judgment because of insufficient data; 5. A scientific attitude when solving the problems of life; 6. An attitude of sharing things with others.

## Norms Stated

At this point let us propose some fairly good norms for use when planning the science course. Take these for example:

1. Subject matter and experiences selected should develop Christian social relationships.
2. Science learning should develop Christian attitudes and habits.
3. Science learning should fit the individual for Christian living in our democracy.

As for the method of teaching science any type which will achieve the desired objectives may be used, but the one predominant is the scientific procedure. The first step in this method is to have a problem to solve. This problem may be the result of having read something, seen something in one's environment, or from some felt need in performing some action.

## Scientific Method Demonstrated by Young Child

An incident I should like to relate will show how a young child used this method without any formal training. After a snowfall a mother dressed her four-year old in his snow-suit and overshoes so he could go outside to enjoy the snow. He decided to go next door to the neighbor's home and get his little playmate. The door of the house being unlocked he stepped into the hall and



removed his overshoes but his shoes came off with them and he couldn't separate the two. When he entered the living room he found no one at home.

Here was a problem! What should he do? He did not want to go home through the snow with only his socks on. Then he recalled the telephone game he had played with his mother. He found the telephone and called the correct number which he had memorized in the course of the game. When his mother answered her phone she was greatly surprised to find her young son asking her to come next door to help him put on his shoes.

### Incident Analyzed

If we analyze this little incident we shall note the youngster solved his problem in the scientific way. These were the steps: 1. He had a problem—a felt need. 2. He thought of possible solutions and made a choice of one of them. 3. He applied his thought-out solution and it worked. 4. He learned that telephones can be used when help is needed.

Young children's problems in science should be drawn largely from their needs. The nature of the child should be known before the teacher can teach him. In the primary grades children are much concerned about themselves. Most of their knowledge is gained through their senses and so their activities will be found of a sensory nature. They will observe, sniff, listen, feel textures and temperatures and become aware of their surroundings and report sense impressions. They will learn how to get along with their playmates by doing group activities in preference to individual ones.

### Integrate Subjects

As the child grows his science experiences should be an outgrowth of his social studies. If gaps occur they should be filled with science experiences based on things in his immediate environment which interest him, or on things he may have heard and desires more information about them. There should be integration of subjects he is studying. Science can be related to history through industrial developments, transportation, medical achievements; to geography through maps, agriculture, industry, and geology. Science should be the backbone of health studies. It relates to physical education through physiology; to art through color and space; to music through sound construction of musical instruments and concepts of time; to reference reading and oral or written language work through reports. Science teams up with arithmetic as it encourages measuring, weighing, and counting.

### Different Methods at Different Times

No one method can be employed all the time. At times it is necessary to give information, at others to demonstrate. There are times when we should drill on processes and the knowledge to be used. At times the inductive method is better than the inductive one.

A word of caution might be given here. W. C. Croxton,<sup>1</sup> an authority on the instruction of science teachers, has this to say, "The all-too-common method of basing the course on science readers, using materials only to illustrate, does not afford the necessary opportunities for interaction, although such readers are useful in a well-planned program of interaction." By this he implies more learning is acquired by being an active participator in a science experience than a passive spectator.

### Avoid Too Difficult or Indefinite Problems

Science teachers sometimes make the mistake of giving children too difficult problems to solve, or too indefinite ones. Project statements such as these are too indefinite and should be avoided:<sup>2</sup> "To Study Trees," "To Study Birds."

As much as possible children should plan procedures for solving problems. The mistake is made when the teacher does all the planning. The teacher should be the adviser and guide. Unless children show eagerness to undertake an activity it is better to drop it. Again attitudes influence learning. If the problem is one which should be taught, take it up at a more opportune time.

It is better to do a few things well than to try to cover a lot of ground. Use group activities as they take less of the teacher's time and can be more extensive. If the problem is to be done by an individual, let all pupils do the same.

### Avoid Telling Answers

Teachers should avoid telling pupils answers. Workbooks too often do just that. In fact they do all the planning for the child and do not give him a chance to exercise his powers. They tell him what to look for, what color he should see, and then provide a space for him to write this.

Do not always expect experiments to succeed. Sometimes a failure leads to better teaching than success. Here is an example. We were presented a small home-made incubator. Several boys wanted to use it to hatch eggs as they wanted to raise chickens. It was necessary to get some information on the temperature required for hatching eggs, the need for moisture, the length of the incubation period, etc. At first it was quite a problem to get the temperature adjusted. We had to reduce the wattage of lamps several times.

The boys finally got what seemed to be a reasonable degree of heat so they purchased a dozen eggs from a hatchery and began the experiment. A few days later they opened one of the eggs to see if there were any signs of life. I showed them the tiny embryo which we detached and preserved. Several days later the thermometer showed the heat was too great. Some eggs on examination were found to be ruined. A few embryos were found and we preserved them.

<sup>1</sup>W. C. Croxton, *Science in the Elementary School* (McGraw-Hill Book Co., 1937), p. 53.

<sup>2</sup>*Ibid.*, p. 56.

### Disappointment Turned to Satisfaction

The boys did not give up. They purchased another dozen eggs and began again. They patiently turned the eggs each day, watched the thermometer so as to control the heat. When the incubation period was over, no eggs hatched. All were opened and the few embryos found were removed and preserved.

We arranged the embryos from both trials in the order of development and found we had a very interesting series. We mounted them in preservative for the class to see. The pupils had never before seen an embryo of an animal so I referred them to reference books. Here they found plates and on comparison found the series we had was just like those pictured in the books. They understood the term *embryo* and had gained valuable knowledge on the development of living things. The boys who performed the experiment had their disappointment turn to satisfaction as they learned the value of this experiment. They also had a lasting record of their work in the mounting of the embryos for future students to see.

### Experiment Starts Girl on Career

This is another incident. A girl who did some very nice soap carving and knew from her science something

about copper-plating wanted to copper-plate a soap carving to preserve it better. Soap being a non-conductor of electricity, it was necessary for her to find a way to make it a conductor. She found that graphite might be used. She coated her carving with this substance and hung it in the copper solution. The current was sent through and all seemed to be well for a few minutes. Then it was noticed that soap was dissolving and mixing with the copper solution. On examination she discovered this was occurring at the points where she had attached her wires. The copper solution was ruined so she made a new one, repaired the damage on the carving and proceeded once more to perform the experiment. Again failure resulted. She repeated the experiment several times until she had convinced herself that soap carvings could not be copper-plated. This experiment was the beginning of her scientific career. Today she is a scientist in a Western Electric laboratory testing materials used for conductors of electricity.

My aim in this discussion has been to develop, if possible, favorable attitudes toward science planning and teaching. I have tried to show that science deals with ordinary life problems which are not spectacular, and in solving these problems there are logical steps which are known as "the scientific method."

## Teach Us to Teach, O Lord

(Continued from page 371)

### Systems of Thought Result from Teaching

Every teacher who is alert catches human beings. Systems of thought which color or discolor a civilization are largely the results of teaching. Unfortunately, misguided teachers are also catchers of men, and frequently their record for numerical successes far outshines the results of those who are striving to sustain the constructive elements of a civilization. We can scarcely afford, then, to

be dead as we walk among the living. We cannot be tempted to slumber because we have "labored all the night and taken nothing." Though all the draughts of fishes appear to be passing by our nets, the day will come when we shall be called upon to pull up the nets, and we have to the best of our poor human ability kept our fishing gear in order, we, too, may be surprised to see that we have "enclosed a very great number of fishes."

## Parents Are Teachers, Too

(Continued from page 364)

4. Don't take your child's word alone when he reports that he is being treated unfairly, or punished unjustly, or "being picked on" in school. There is a chance that the child, yes, your child, is the real offender.

5. Don't let your pride in your children blind you to the possibility that they could do wrong. Your experience with them at home is the best demonstration of this.

6. When you have a suspicion or some probable evidence that a teacher is unfair to your child, don't go to the school authorities or the pastor without first talking the matter over with the teacher herself. The teacher in the Catholic school has dedicated her life to the welfare of Catholic children.

7. If your child is given home work to do, put your own authority behind that of the school, and see to it that the home work is conscientiously done.

8. Keep a close supervision over your child's time and activities when he is not in school. His major problems commonly develop during the hours when he is under the jurisdiction of the home.

9. Make it a point to know personally the children whom your child has selected as his close friends and companions. The parent has much closer contact with the teacher with this phase of the child's life, and the parent may relinquish his responsibility in this matter.

10. In his association with other children, be on guard especially that your child does not become a leader over other children, nor one who can be led about by the nose by others.

These ten rules do not cover the entire code of conduct for parents of children in school, but they will serve to improve human relations between parent and teacher between the home and the school.

## Toward a More Active PARTICIPATION IN THE MASS

THIS INTRODUCTORY PROCEDURE may be used in teaching children to unite with the priest in offering the Holy Sacrifice of the Mass. This exercise calls for a leader who will tell pupils what the priest is doing and guide them to unite with the priest. Older boys and girls, as well as adults, profit by the procedure. It is learning by doing. It is an exercise to use at the beginning of a semester, at the commencement of a teaching unit on the Mass, during the first days of a religious vacation school. It should be followed by the use of a Dialog Mass or the use of a Sunday Missal.

*The Time.* During Holy Mass (low Mass).

*The Leader.* A priest, Brother, Sister, lay teacher, layman, older boy, or any person prepared to direct the exercise. Careful preparation is necessary.

*Position of Leader.* In a small church or chapel, kneeling behind the children; in a large church, standing in the front, to the side—the Gospel side is best—where it is possible to see both the movements of the celebrant and the children. When the leader is a priest, he often stands in the pulpit or inside the altar rail.

*Tone of Voice and Manner.* The leader's voice should challenge attention and be loud enough to be heard by all. It should be an inspiration to special reverence at the Consecration and Communion of the Mass. Because of the prompt action of the Mass, the leader must be alert to identify each prayer and part, make the observation, and give the guidance direction. Language used should be simple, yet dignified.

*Number of Observations.* The following comments have been used, but it is not necessary or even recommended to use all of them. Those marked with an asterisk suggest one selection.

### Before Mass Starts

*Before Holy Mass,* while the priest is vesting, and when the majority of children have arrived.

Let us think about the Holy Mass:

Jesus will become present on the altar at the Consecration.

This is the time Jesus offers Himself to His Father. Jesus will also offer us to God the Father.

The priest offers Jesus to God the Father right after the Consecration.

We are going to pray the Mass with the priest.

We are going to offer ourselves to God the Father.

We are going to offer Jesus to God the Father.

God the Father wishes to give us a Gift during Holy Mass.

He wishes to give Jesus to us in Holy Communion.

*\*At the beginning of Holy Mass.* Let us make the Sign of the Cross with the priest.

*\*At the Confiteor recited by the priest.* The priest is telling God about his sins and asking pardon for them. Let us think about our sins.

*\*At the Confiteor recited by the altar boy.* The altar boy is telling God we are sorry for our sins. Let us tell God ourselves.

*As the priest goes up to the altar and to the Epistle side.* Some prayers and parts of the Mass change every day. They are in the big Mass book. Father is going to read from it now. The book is called *The Missal*.

### The Introit of the Mass

*\*During the Introit.* (Note: In many places even the small children answer the *Kyrie* aloud with the altar boy. They enjoy doing so, and the responses are not difficult to teach. The same holds true for the reply, *Et cum spiritu tuo*.)

Let us listen for the priest to say *Kyrie eleison*. He will be standing at the center of the altar when he says this prayer. *Kyrie eleison* means "Lord, have mercy on us."

Let us say, "Lord have mercy on us," or, let us be ready to answer this prayer with the altar boy.

*\*At the Gloria.* The priest is now saying a prayer to give praise to God. The first words of this prayer the angels sang the night our Lord was born. They sang: "Glory to God in the highest, and on earth peace to men of good will."

*\*When Father turns to the people, let us be ready to answer, "Et cum spiritu tuo."*

(In some parishes the pupils practice how to say *Et cum spiritu tuo*, as well as the responses to the *Kyrie*, before Holy Mass begins.)

*\*During the Collects.* The priest is praying for all the people. Let us make up a prayer praying for all the people who are at Holy Mass. Or, this is the prayer the priest is saying (and the leader reads it).

### The Epistles

*During the Epistle.* The priest is reading a lesson from the Bible. The lesson tells what people should do or should not do.

*\*The altar boy is going to change the place of the*

Missal to the other side of the altar. Then we shall all stand for the Gospel.

*\*During the Gospel.* The priest is now reading the Gospel. The Gospel is from the Holy Bible. It tells about our Lord, what He did when He was on earth, and what He said.

Let us think of something our Lord did. Let us think of something He said. Or, this is the Gospel the priest is reading (and the leader reads it).

*During the Creed.* The priest is now saying some of the things we believe about God. Let us think of three things we know about God. Or, let each one of us say the Apostles Creed to himself.

### At the Offertory

*\*During the Offertory verse and the offering of the host.* The priest is about to take the cover off the chalice. Then he will offer the host to God. This is the bread that is to be changed into the body of Jesus. At this time the priest asks God to pardon his sins, and he prays for all faithful Catholics. He asks that one day both he and they may be happy with God in heaven.

Let us offer the bread to God and make the same prayer.

*\*At the offering of the chalice.* The priest now offers the wine to God. The wine is to be changed into the blood of Jesus. In this prayer the priest prays for everyone in the world.

Let us join in offering the wine to God and pray for everyone in the world.

*\*At the "In spiritu humilitatis"* (immediately after the offering of the chalice). The little prayer that the priest is saying tells God that we even offer ourselves to Him.

Let us think what it means to offer ourselves to God. It means that we are giving God all that we think and do and say. It means that we shall try very hard to keep the commandments and to be kind to everyone.

Let us now make up a prayer offering ourselves to God.

*During the Lavabo* (In preparation for the *Orate fratres*). In a few seconds the priest will turn to the people. He will ask us to pray that God will be pleased with the way we make our offering during Holy Mass.

Let us make up this prayer.

### The Sanctus

*\*At the Preface* (or at its introduction, *per omnia saecula . . .*). The priest is thanking God for all His gifts to us.

Let us make a prayer of thanks, telling God the names of the gifts, persons, and other things for which we would like to thank Him.

*\*After the Sanctus.* The priest is praying for the Catholic Church, for our Holy Father the Pope, for our bishop, for all bishops and priests, for all Catholic people. Let us pray for them, too.

Next, the priest says the names of the persons for whom he wishes to pray in a special way. Then he prays

for all the people present at Holy Mass. Let us say the names of those for whom we wish to pray.

It is almost time for the bread and wine to be changed into the Body and Blood of Jesus.

### The Consecration

*\*At the Hanc igitur* (The priest extends his hands over the bread and wine). The priest is about to say the words that will change the bread and wine into the Body and Blood of Jesus. In this way Jesus will become present on the altar. At that moment Jesus will offer Himself to His Father for us. He will offer all of us.

Let us look at the Body and Blood of Jesus and say, "My Lord and my God."

*\*After the Consecration.* Jesus is present on the altar in what was the bread and wine. The priest is now offering Jesus to God.

Let us also make a prayer, offering Jesus, as our gift to God.

*\*At the Memento for the dead.* The priest is praying for the dead, that they may be happy with God in heaven.

Let us speak to God about our relatives and friends who are dead. Let us mention their names.

*At the Nobis quoque peccatoribus.* In this prayer the priest is praying for himself and for all who are present at Holy Mass.

Let us ask God please to pardon our sins, and to permit us to be with Him in heaven when we die.

*At the blessing of all nature* (immediately after the *Nobis quoque peccatoribus*). Now the priest is asking God to bless all things on earth.

Let us make up a prayer asking God to give good crops to farmers everywhere.

*\*At the Per omnia saecula . . .* (as the priest raises his voice at the end of the Canon). The priest is about to pray the Our Father.

Let us begin to think about Holy Communion. Jesus is to be God's gift to us. Let us say the Our Father for ourselves, and think of what it means.

*\*At the breaking of the Sacred Host.* The priest is praying that the Body and Blood of our Lord will cause all who receive It to be happy forever in heaven.

With the priest, let us pray that the Body and Blood of Jesus will help us to keep God's law that one day we may be happy forever in heaven.

### The Agnus Dei

*At the Agnus Dei.* The priest is asking our Lord to have mercy on us and to give us peace. Again, let us ask our Lord to have mercy on us and to give us peace.

*\*During the three prayers before the priest's Communion.* The priest is making his acts before Holy Communion.

Let each one of us make the acts we learned to say before Holy Communion.

*After the bell at the Domine non sum dignus.* Let us say the prayer the priest just said. Let us tell our Lord that we know we are not good, but if He will say just



one word, all that is not good in us can be wiped away.

**\*The priest's Communion.** The priest is receiving the Body of Jesus. The priest is receiving the Blood of Jesus.

**\*During the Confiteor recited by the altar boy.** The altar boy is speaking to God for the people who will receive Holy Communion.

Let us join with him and tell God how sorry we are for all our sins.

**\*At the Misereatur and Indulgentiam** (Priest is making the Sign of the Cross over the people). The priest is asking God to pardon us all our sins.

**At the Ecce Agnus Dei** (Priest facing the people with the Sacred Host in his hand). The priest is asking us to look at our Lord who makes up to God for the sins of the whole world. He is praying that our Lord will say the word that will make us pleasing to God.

### Holy Communion

**\*As the priest begins to distribute Holy Communion.** The priest says to each person: "May the Body of our Lord Jesus Christ protect your soul that one day you may enjoy the happiness of heaven."

When you receive our Lord, talk to Him in the acts you learned to make after Holy Communion.

**\*As the priest closes the tabernacle door and rinses the chalice with wine.** The priest is praying that we may love Jesus whom we have received in Holy Communion, and that because of this Holy Communion we may have the help we need to keep God's law.

**\*As the priest goes to the Epistle side of the altar where wine and water are poured over his fingers.** The priest prays that no sign of sin may be found in him

because of the Body and Blood of Jesus that he has just received.

Let us, also, make a prayer asking God that every mark of sin may be taken from us, because of Jesus whom we have just received.

**\*As the priest reads the Communion Verse** (in anticipation of the Postcommunion). The priest is about to pray that the graces we receive in Holy Communion may help us all day long.

Let us ask the same thing of God—for Father, for all the people who received Holy Communion, for ourselves: "Dear God, may the gifts you gave us in Holy Communion help us all day, in everything we think, do, say."

Or, this is the prayer Father is saying (and the leader reads it).

### The Ite, Missa Est

**At the Ite, missa est.** The words the priest says at this time should remind us of the graces God gave us during Holy Mass to help us during the day.

Once more, let us ask God to help us to keep His law and to be kind to everyone.

**As the priest bends over the altar before the final blessing.** Again, the priest is praying that God may be pleased with the Holy Mass which he has just offered.

**After the final blessing and during the Last Gospel.** The altar boy says, "Thanks be to God," at the end of the last Gospel.

Let us also thank God for this Holy Sacrifice of the Mass. Let us remember that we show our thanks, and our love for God, in the way we conduct ourselves during the day, in the way we love others.

## LIKE A MODERN BERNARD

By Sister Mary Aquin, I.H.M., Marygrove College, Detroit 21, Michigan

AN ARTICLE APPEARED in this magazine, in March 1942, under the title, "We Have a Leader." It aimed to focus attention on our Holy Father as a personal leader in the modern campaign to reconquer the world for Christ. I vividly remember an introductory paragraph lamenting our lack of a Bernard, a Francis, a Dominic who might travel the roads of America arousing the youth of our country to follow that leader.

### Had Personal Contact with Pius XII

At that very time the Holy Spirit was busy forming just such an apostle. Today he is about his work, lecturing as would a Bernard. Five years and a half of personal contact with Pius XII as a member of his Swiss bodyguard have given him a deep personal love and reverence for the Vicar of Christ gloriously reigning; zeal has drawn him forth from those ranks to share that love with others.

### To Blast Apathy

If any leader of youth wishes some spiritual dynamite to blast through apathy (and we all have periodic attacks of apathy by the very reason of the stupendous tasks we face), or some spiritual vitamins to give new energy and urge to apostolic living, I recommend a contact with Anton J. Gahlinger, K.S.G., retired captain of the Swiss Pontifical Guard.

### Lectures with Color and Spirit

He believes in American youth and is not afraid to challenge them as a devoted son of the Church. He does this with color and spirit, and, as a true son of Pius XII, in seven languages; he also uses well-chosen slides and recordings to carry his audience in spirit to the very presence of the Sovereign Pontiff. Already he has given some 1300 lectures in eight different countries, but is especially eager to channel the American energy of Catholic teenagers into courageous loyalty for the Vicar of Christ. His address is: 905 Crooks St., Green Bay, Wisconsin.

BY SISTER CECILIA, S.C.

Supervisor of Music, Seton Hill, Greensburg, Pa.

# MUSIC APPRECIATION

## And the Catholic School Teacher

**H**ARDLY ANYONE WILL QUESTION THE OPINION that the more one knows about music, the better one can enjoy it. A few die-hards occasionally maintain that in matters of music, ignorance is the best insurance of enjoyment, but they do not defend their thesis with much logic, and they are not generally taken very seriously. It is too obvious that in the natural order of things knowledge precedes love and appreciation. We like what we know.

The teaching of music appreciation is taken for granted in most systems of education, but the methods to be used and the material to be covered vary, probably more radically than methods and materials in any other field. Looking over courses of study in appreciation of music is an enlightening process. With earnest vehemence they stress this approach or that one, always claiming the pedagogical fundamental that music is necessary to the emotional development of children.

### Emotional Balance

That part of the argument is perfectly sound. Children do need the emotional balance, release, and control that experience with musical beauty can provide. We speak now in terms of possibilities. "Can" does not necessarily imply "does." Music *can* provide many good results in the education of children at any age. How successfully it provides them depends upon many factors.

The good music can do in the cultural development of children will be in a large degree measured by the teacher's own understanding and appreciation of music. It will depend upon her point of view with regard to music theory and music-reading skills, for we must remember that the ability to read music is high in the list of contributing factors in music appreciation. It will depend upon her own musical tastes and her professional attitude toward them. It will depend, too, of course, upon the material for teaching music with which she is provided by school administrators.

### Teacher's Musical Tastes

More than anything else though, the teacher's musical tastes will determine her pupil's attitude toward music. A teacher stands before her class as the criterion of all that is right and good and proper. What she says or what she thinks about a subject is the final law for most

of her pupils. If her tastes are mediocre, so will theirs be. If she has a desire to learn what is best, so will they have. In their budding awareness of the world around them, their teacher's standards are the measure of all excellence.

### Correct Deficiencies

It is unfortunately true that music and the fine arts generally seem to lie outside the usual interests of many teachers. Many school teachers, expert in their own fields, skilled in their teaching ability, and entirely dedicated to their tasks, are somewhat lacking in their understanding of the arts. They profess no ability to judge what is good. They deny any capability either to perform or to appreciate. Yet there are so many opportunities now for people to become acquainted with good music, that it is difficult to see why such teachers do not begin to do something to correct their deficiencies in music appreciation.

### Tastes Are Acquired

We must remember, when deploring such a situation, that tastes are not inherited, they are acquired. Our tastes, as well as our speech, can betray our opportunities. We must remember that early impressions are the strongest, and that many of our teachers grew up in an educational atmosphere that did not take music seriously. Catholic schools of a generation or two generations ago ordinarily did not teach music as a school subject. It was in the domain of "extras," for which special tuition had to be paid. That is no longer the case, and most schools now include music as a basic subject, but many of our teachers did not have training in music in their grade school days.

### Influence of Catholic Culture

In America, Catholic culture has not effectively influenced the life of the nation, as it has in European countries. In Europe, art and music have traditionally served religion, and that religion was, of course, Catholic. In America, the Puritans frowned upon art as useless at the best, and sinful at the worst. New Englanders were powerful in early American educational trends, and their tabu on the fine arts lingers today in a tendency to regard the arts as a "fringe" or "frill" upon

life and upon education for life. We must try to remember that it was the Puritans, heretics, who proscribed art, not the Catholic Church. The Church recognizes art as one of the fundamental intellectual and emotional needs of human nature, and has always fostered and encouraged it, and used it in her liturgy.

### No Need to Remain Unacquainted with Music

However, there is no necessity for those who are not acquainted with good music to remain so. There are too many ways now to correct our former lack of opportunity. Reproduced music is available at moderate costs in several different categories.

Music appreciation can be taught in the schools today with excellent results even by a teacher who does not herself know much about music. All she needs to know is where to find the materials with which to teach. And one year of planned and evaluated teaching of appreciation, using good materials, will go a long way toward providing the teacher herself with an excellent musical background.

### Recordings Parallel Courses

One such course is the *Music for Young Listeners* series of Silver-Burdett,<sup>1</sup> for which A-V Tape Libraries<sup>2</sup> have made pre-recorded tapes, and the Sound Book Press Society<sup>3</sup> has made the equivalent disc recordings. The texts tell the stories of great music, illustrating them with themes in notation. The tapes or discs carry the music in its entirety for each volume, beautifully and expertly recorded by fine artists. Flexibility of approach is a notable characteristic of this combination, and durability of materials is assured by the quality of both books and tapes. Such a series can be used over and over again with pleasure, because the material is so good.

Incidentally, the use of tapes need not always be by way of formal instruction. While the texts certainly ought to be used for a first hearing, the tapes can be used for listening aside from the texts, as background for art lessons, for instance, or study periods. Some teachers use them, or use records, after school when the children stay to do the little classroom chores of dusting erasers and cleaning blackboards.

### Use After-School Informality, Too

Brief after-school sessions outside the formal classroom situation, can be, as we all know, the source of much good influence in children's lives. They get to know their teachers better, to confide in them, and to grow in many of the social graces of conversation and cooperation. When there is good music as a background for such experience, its value as cultural build-up is much enlarged.

Not only tape recordings are available in planned

appreciation series. The Greystone Corporation, Educational Activities Division,<sup>4</sup> puts out splendid study sets of recordings. Their free catalogue lists recordings for every grade level, and teaching suggestions for their use. Again, the quality of the music is excellent, and the records are durable, well-made, and carefully edited.

The National Catholic Music Educators Association in its bi-monthly publication, *Musart*,<sup>5</sup> carries a record column for teachers. Here are listed new releases as well as older prints of the outstanding records of every major manufacturer. The column's comments are good teaching suggestions. Occasionally a column is devoted to a particular field, such as opera, and the highlights of performance of particular numbers are stressed.

### Solve Problems for Ourselves

With these three teaching aids for appreciation, it would seem that we have come a long way in solving the problem for ourselves and our pupils. While we deplore the quality of the usual popular programs on radio and television, we are not so foolish as to suppose that we can remove such music from the lives of our pupils without providing a better kind of music to take its place. The schools and the teachers in them would seem to have an obligation to use every possible means to raise the level of taste among young Catholics. And that level of taste ought to be as high as we can make it.

### Cultural Opportunities Not Lacking

Cultural opportunities are not lacking in this country for those who are prepared to receive them. In every large city there are places where people who know and love art and music can meet to enjoy them. Art and music can be and ought to be substantial values in the life of American Catholics. No one is truly educated who is ignorant of the great art achievements of mankind. It is part of our American tragedy that we tend to become specialists in our field to the exclusion of all other fields. Yet that has hardly been the tradition in Western culture.

We know, for instance, that people like Saint Thomas More in the golden age of English culture were proficient in many of the arts, well-read in the classics and humanities, skillful in expressing themselves orally and in writing. Such accomplishments were taken for granted in a gentleman. And such has always been the situation in countries of truly Catholic traditions.

Whatever our opportunities have been in the past, certainly now they are abundant in all fields of artistic achievement. Music in particular has had the tremendous advantage of radio and television, tape recordings, and disc recordings. A little emphasis upon leading children to investigate truly good music by these means will enable them to grow in understanding and appreciation, and prepare them to take a full and prominent part when they grow up in the cultural life of their community.

<sup>1</sup>Silver-Burdett Company, Publishers, 45 E. 17 Str., New York 3, N. Y.

<sup>2</sup>A-V Tape Libraries, Inc., 730 Fifth Ave., New York 19, N. Y.

<sup>3</sup>Sound Book Press Society, Inc., Miller McClintock, Publisher, P. O. Box 444, Scarsdale, N. Y.

<sup>4</sup>Greystone Corporation, 100 Sixth Avenue, New York 13, N. Y.

<sup>5</sup>National Catholic Music Educators Association, 1785 Massachusetts Avenue, N.W., Washington 6, D. C.

# THE SCHOOL TEACHERS DEMOCRACY

TO THE TUNE of "Readin' and 'Ritin' and 'Rithmetic"—still fundamentals—and "Sweet Land of Liberty," boys and girls of our elementary schools lay for themselves those foundations of attitudes, habits, and knowledges which are bound together by a strong appreciation and understanding of the democratic way of life.

## Help Student Understanding and Appreciation

And all around us we are hearing about the needs for teaching democracy, a sort of rescuing job that teachers are being recruited for. Now does democracy need to be rescued? I do not think the plight is very calamitous. I do affirm, however, that as classroom teachers, by means of well-planned procedures, various techniques to meet individual needs—specifically those that are directed toward democratic objectives—we can do much in helping our students to understand more fully and appreciate more truly our American way of life. I realize that today this kind of teaching is needed more than ever.

What is the present condition of schools in this tremendous task? Even more than newspapers, radio commentators, and patriotic organizations, our schools are doing an efficient job in keeping democracy alive in our land. In no way do I doubt the effectiveness of schools in educating for democracy. Intensely loyal teachers and administrators are striving to improve their standards and methods in doing a better job in getting our youth to take their places in a democracy.

On the other hand, it is important to remember that democracy is not religion. It is rather "Christian charity which has come to bud and blossom in political life and in social life, amid the welter of social changes."<sup>1</sup> Wise Catholic educators remind us that the only true and genuine training for democracy is the teaching of religion by which we introduce our students to the charity of Jesus Christ.

## Freedom and Authority

It is well, therefore, to review for ourselves some fundamental principles in regard to the existence of political authority and human freedom. We urge upon our children, "A good American is a good Catholic." In catechism class, our children recite that a good citizen loves his country, is sincerely interested in its public

welfare, and obeys its lawful authority. Do we really understand how these two, freedom and authority, complement one another?

By virtue of the nature of things, Maritain tells us, freedom and authority are necessary for one another.<sup>2</sup> The right to direct people and to be obeyed for the sake of the general welfare is definitely required by human freedom. This is where Thomas Jefferson was wrong. He viewed the state as an artificial creation originating in a social contract. But authority is God-given; the Church, the family, and the state are natural societies. "Reason informs man that, in creating him, God endowed him with mental and moral powers, whose development necessitates that man live in a civil society."<sup>3</sup> Indeed, it is political authority that directs free men toward the good of the multitude. It requires, also by its very nature, free obedience based on conscience and moral obligation.

## Bulwark for the State

We see that education is bound in conscience to the common good. The State should protect the freedom of teaching and should guide it toward the good of the whole. Our Catholic schools, in teaching children religion, offer a strong bulwark for the State; our democratic way of life finds its greatest buttress in the sanctions of religion.

## Teachers Describe Their Methods

The following incident illustrates excellent techniques in the teaching of democracy:

"Richard and William entered into contention day after day about a certain brass clothes hook. Almost every day a bitter quarrel would ensue when two sets of fingers glued themselves around the hook nearest the door. One night at almost Christmas time, I faced the issue squarely. I had told them repeatedly not to . . . told them! So the very next time a quarrel over the coveted hook occurred, I began:

"Just a minute, boys. How many children use this cloakroom?" The two culprits stared in amazement. 'Uh, everybody, I guess,' Bill replied.

"'And how many of them are good Americans?' said I. This was a stickler. What was Sister getting at?

"'All of them, I s'pose.' Richard ventured.

<sup>1</sup>John D. Redden, Ph.D., and Francis A. Ryan, Ph.D., *A Catholic Philosophy of Education* (Milwaukee: The Bruce Pub. Co., 1943), p. 586.

<sup>2</sup>Maritain, Jacques, *Education at the Crossroads* (New Haven: Yale University Press, 1943), p. 98.

<sup>3</sup>Redden and Ryan, *Op. cit.*, p. 554.



### Calling Spade a Spade

"No, I'm afraid not," I replied. "There are some who claim rights above the others. For instance, two of them have set up a little dictatorship in the cloakroom over a hook. The other boys and girls never get a chance to be first. A good American thinks of others."

"It worked! From that day on a comparative peace ruled over the cloakroom."

"Pleased over the outcome, I realized for the first time how much the title, Good American, means to a fourth grade boy. A couple of days later I put the slogan, 'A Good Catholic is a Good American' in colored chalk on the front blackboard. We discussed why a good Catholic naturally is a good American."

"Please do not misinterpret this. No heavenly order began to be exercised in my class. But we are all working at it, and I hardly ever have to play dictator myself."

### With the First Graders

Another teacher told it this way:

"Here's democracy, first-grade style! The nicest feeling a child can have is that of belonging; it produces good results in adults, too. That's a great thing about democracy, you really belong! In September when forty-five beautiful souls stream into a room equipped for thirty, you just can not turn on the last fifteen with, 'Do you belong here?' By some strange, mathematical formula all forty-five belong."

"Each day we kneel before the *Smiling Christ* and thank Him for letting us be a part of this nation; we pray for all those men who were killed in war; we pray also for our president that God will help him in his work. Then like soldiers we stand and salute our country's flag. Forty-five 'baby' voices swell out in one or another of our nation's songs."

"I try to help the children realize that the room belongs to them—to all of us. The entire atmosphere engenders a spirit of friendliness and relaxation, but not undisciplined. Along with privileges go obligations. We want the room to be well ordered, but it is up to us to keep it so."

### Responsibility Shouldered

"We have established the custom of choosing four new 'helpers' every week and posting their names on the board. They erase boards, water the plants, dust window sills, arrange the books on the reading table, and do many other little things that contribute to good house-keeping. If one or another charge is neglected, it is noticed by the pupils, and they do not keep a secret. It has more effect, too, when it comes from their own fellow-pupils."

### Children Encouraged to Make Decisions

"These boys and girls are going to have the right to do their own thinking. So I try to let them make decisions, usually just minor incidentals."

"Which letter is better formed? This one or that? Now why do you say that? Does anyone else have a different idea? All right, let's hear yours."

"In the reading lesson, we may go through a story, selecting points and assembling them in their logical order. Or we may discuss certain actions of Dick and Jane, and decide why they were laudable."

"So it goes. In social studies, in arithmetic—I try to guide my pupils to begin to think for themselves—a fundamental process for living in a democracy. Of course, all this isn't achieved in a day. It takes time to bring children out of their own small world and help them to take their places in a bigger world."

"Every night, after a day that has been hard and long, I pray that my deficiencies may never hinder their advancement in nature, grace, and wisdom."

### In the Commercial High School

Still another Sister, who teaches in a commercial high school, describes her technique:

"In our classes we try to inculcate the same spirit of democracy our students experienced in elementary school. It is a little hard at the beginning."

"Training for business has its advantages. The girls are preparing for the immediate life in the business world, a world where they will meet every kind of problem. Therefore, it is a duty, not just a privilege, to take part in the democratic life of the classroom. The Catholic viewpoint is stressed when business situations are discussed. Duties of employer and employee are made clear, together with rights and privileges of each. The rules of the school are explained, and if standing penalties are in order, they, too, are made known. As situations arise, an attempt to settle them is made in the manner in which every good citizen should weigh the problems that face him. We try to follow the rule that no punishment is meted out without first making attempts to show its justification."

### Officers Picked for Leadership

"After two weeks of school, the girls are told to learn to know their classmates in order that they may choose their class officers wisely. We recommend that they look for leadership in the students they choose—honesty, uprightness, and friendliness."

"Every citizen of our class has the same rights and privileges: right to appeal, right to his own opinion, right to question the things he thinks unfair or unnecessary, right to make suggestions of any type, right to the respect of his fellow students."

These are illustrations from only three teachers. They are descriptions of procedures and techniques that are being used in today's schools to keep our children democracy-conscious and democracy-proud. In a rather scientific manner, after observations made in many schools, five hypotheses of procedures were listed. They are the emotional appeals, intellectual understanding, democratic participation, mental health, and the culture concept procedures. Rarely does a teacher use one hypothesis exclusively; rather she uses unconsciously,

(Continued on page 384)

# Ruskin and THE PRE-RAPHAELITES

ANY DISCUSSION OF RUSKIN'S RELATION with the Pre-Raphaelites must bring into focus the former's understanding of medieval art and of the society in which that art was produced. Throughout *Modern Painters*, *The Seven Lamps of Architecture*, and the first book of *Stones of Venice* (all written by 1851) Ruskin had reiterated his theories of the integration of life and true art and had cited the medieval synthesis as an example of their fulfillment. It is in his pamphlet, *Pre-Raphaelitism* and in his *Lectures on Architecture and Painting*, however, that we find these ideals applied to the work of that group of youthful enthusiasts who dreamed of restoring modern art to its pristine truthfulness and beauty.

## Art Before Raphael

In his Edinburgh lecture, *Pre-Raphaelitism*, Ruskin pointed out that so vastly does the spirit of the Middle Ages differ from the spirit of Modernism that there is fixed between us and them "a great chaos." He deftly characterized both periods thus: "Medievalism began, and continued, wherever civilization began, and continued to confess Christ . . . Modernism began and continues, wherever civilization began and continues to deny Christ."<sup>1</sup>

And further, after having given examples of the interaction of religion and daily life in the Middle Ages:

Grant that Roman Catholicism was not Christianity—grant it, if you will, to be the same thing as old heathenism—and still I say to you, whatever it was, men lived and died by it, the ruling thought of all their thoughts; and just as classical art was greatest in building to its gods, so medieval art was great in building to its gods, and modern art is not great, because it builds to no God.

## Product of Unified Christian Culture

Ruskin, then, realized that the greatness of medieval art lay in its being the product of a unified Christian culture, of that integral conception of the physical and moral world which is the fundamental characteristic of the Middle Ages when Christian dogma and ethics permeated the whole human fabric, and imbued with a spirit of consecration worker, soldier, artist, and scholar alike.

<sup>1</sup>*Lectures on Architecture and Painting*, edited by Ernest Rhys (London, 1920). This and all subsequent quotations in this article are from this edition.

In the world of the Middle Ages, Ruskin eventually discovered the Utopia prefigured in Abbeville, that quiet little village that had stirred him in his youth, a spot where, he tells us in his autobiography, "art and religion and present life were yet in perfect harmony." The guiding laws of an art thus interwoven with morality were, he found: truth first, and beauty second. And these are the principles that led up to Raphael. In modern art, on the other hand, the basic norm is: beauty first, and then as much of the truth as the artist can impose on that. And these are the principles that lead down from Raphael.

## The Pre-Raphaelite Brotherhood

The pre-Raphaelite Brotherhood was founded in 1848 by a group of young artists and writers who united in protest against the conventional systems of artistic teaching. Originally responsible for the idea were the painters, John Everett Millais and William Holman Hunt. Their enthusiasm soon drew into the circle five other members, the most noteworthy of whom was Dante Gabriel Rossetti.

Actually the direct influence of the medieval artists on the new coterie was small. The nineteenth-century painters were Pre-Raphaelite principally in their earnest intention to render nature as it is, in obedience to their sense of truth. Herein they found a cardinal principle of the later medieval artists, and one which had been quite generally discarded by the successors of Raphael.

## Ruskin Espoused the Cause

Ruskin did not directly inspire the Pre-Raphaelites though their theories were congenial with much that he had written and may be said in a sense to be the outcome of the general trend of his teachings. When, therefore, the Brotherhood sought his aid through Coventry Patmore, Ruskin, who habitually regarded himself as having a mission to arouse England from her lethargic ignorance, espoused the cause of the Pre-Raphaelites with characteristic zeal. When the pictures of the new artists appeared in the London exhibitions of 1851, the newspapers were loud in the denunciation of what they termed the affected simplicity, the eccentricity, and the cramped style of the innovators. Ruskin wrote the *Times* two letters, signed "The Author of Modern Painters," praising these painters who had set about the regeneration of English art in the only right and possible way.

Later the same year he wrote the pamphlet, *Pre-Raphaelitism*, in answer to an editorial in the *Times* charging him with inconsistency in having praised both Turner, who was commonly regarded as a painter of misty and indistinct effects, and the Pre-Raphaelites whose pictures were considered harsh and crude. The pamphlet accordingly pointed out that Hunt and Millais were good artists for the same reason that Turner was a good artist—because they painted truths around them as they appeared to their minds, not as they had been taught to see them “except by the God who made both him and them.”

### The Pre-Raphaelites and Truth

This by no means implied that Ruskin considered the work of his protégés comparable to that of Turner in any other respect. His Pre-Raphaelites were to their master beginners, and as such he praised them, advising them that to acquire precision of hand and humility of spirit they go directly to nature “rejecting nothing, selecting nothing, scorning nothing.”

In his 1854 lecture on the subject Ruskin definitely stated the platform of the Brotherhood:

Pre-Raphaelitism has but one principle, that of absolute, uncompromising truth in all that it does, obtained by working every thing, down to the most minute detail, from nature, and from nature only. Every Pre-Raphaelite landscape background is painted to the last touch, in the open air, from the thing itself. Every Pre-Raphaelite figure, however studied in expression, is a true portrait of some living person. Every minute accessory is painted in the same manner.

### Truth of Interpretation

At first glance this seems to favor a literal copying of nature. To Ruskin, however, this “absolute, uncompromising truth” meant what we ordinarily think of as two kinds of truth: truth of literal representation and truth of interpretation. He used these two ideas interchangeably because he believed that in all great art they are identical. What he called “naturalistic” painting differs from photographic literalness in the degree of emotional representation achieved by the artist. That is, an artist with “esthetic insight” (trained perception) can look below the superficial appearances, see the underlying truth in his object, and depict that. He may even leave out of his picture objects which are in the field of his physical vision, or he may stress certain things more than others.

The quality of his work will depend on the nature of his esthetic sight, his penetrative imagination, for it is this perception that the artist has to transfer faithfully to his canvas in order to produce a work of artistic sincerity, a work of characteristic truth. Thus it is that Ruskin was able to justify the elaborate realism of the Pre-Raphaelites and, in the same breath, to refer to so dramatic and imaginative a picture as the *Adoration of the Magi* as realistic.

### Hunt's Passion for Detail

Though Rossetti was the most gifted member of the Brotherhood, and Millais is generally conceded, especially in his book illustrations, to have shown the doctrine at its best, it was Holman Hunt who found permanently congenial the Pre-Raphaelite method of employing infinite pains to secure minuteness of detail. As a practical example of the basic principle Ruskin had stated for the group, Hunt's passion for detail is worthy of mention.

In 1851 he took up lodgings at Worcester Park Farm to paint from nature. Here he made preparations for his religious picture, *The Light of the World*, which required the background of an abandoned, weed-grown orchard and a barred door lighted by a lantern. Hunt's painstaking efforts to get the light right in this masterpiece has often been commented upon. He darkened one end of his studio, placed a lantern in the hand of his model, and then painted that interior through a hole in the curtain. On moonlight nights he let the moon shine through the window to mix with the lantern light. Every moonbright night for three months, moreover, he visited an orchard, and there, standing shivering in a heap of straw, he studied the lighting effect and painted from nine to five o'clock.

In a letter to the *Times* we find Ruskin praising the picture on the occasion of its exhibition in 1854. He calls attention to the fact that the work “represents all objects exactly as they would appear in nature in the position and at the distances which the arrangement of the picture supposes.” Referring to the ivy on the door of the picture, he notes “there will not be found in it a single clear outline. All is the most exquisite mystery of color; becoming reality at its due distance.”

### The Pre-Raphaelites and Beauty

Because his Pre-Raphaelites lived in an age enervated with prettiness, an age alien to the symbolic spirit of medieval art, Ruskin considered it necessary to put them on their guard against “that spurious beauty whose attractiveness had tempted men to forget, or to despise the more noble quality of sincerity.” The relevancy of this warning becomes clear when we consider the example that Ruskin held up to their scorn, a certain statue of the Duke of Wellington watching a battle—“one of the thousand equestrian statues of Modernism, studied from the show-riders of the amphitheatre, with the horses on their hind-legs in the sawdust”—and then compare that with the intensely sincere work of the medieval sculptors of the statues on the facades and portals of Rheims or Chartres, for example.

We notice at once that in these Christian masterpieces is no puny earthly pomp, no shallow beauty for its own sake. Here is humble humanity radiating the grandeur of the grace of God. Every form, every feature, every attitude bespeaks some sacred loveliness of the soul, some aspect of the spirit permeated with the glorious awareness of the Heavenly Guest who has made humanity His dwelling place on earth.

### The Vision, and the Reality

So it was that for a time Ruskin believed that he had discovered in the Pre-Raphaelite Brotherhood a group of ardent learners who would be willing to spend themselves in the work of restoring art to the greatness and the glory it had known in the Middle Ages. Their code was to be "absolute uncompromising truth" to observe which they were to commit themselves to an apprenticeship involving an earnest study of the details of nature; a constant training of their esthetic sight that they might come to discover the truth beneath external appearances; and an unsparing effort to depict this vision exactly.

The future he prophesied for them in glowing colors:

The *magna est veritas* was never more sure of accomplishment than by these men. Their adversaries have no chance with them. They will gradually unite their influence with whatever is true or powerful in the reactionary art of other countries; and on their works such a school will be founded as shall justify the third age of the world's civilization, and render it as great in creation as it has been in discovery.

### Clarified His Own Ideals

But eventually the Brethren were seduced one by one into the pleasant groves that lay beside the long road they had believed would lead to "absolute uncompromising truth," and the master, even as he bewailed their defection, was turning his eyes to another road that seemed to him to lead more directly to his Utopia. For Ruskin the end of his Pre-Raphaelite enthusiasm marked one more stage on the journey to social reform, for in attempting to explain his ideology to his young followers he clarified his own ideals of life, and it is the expression of these which constitutes his real contribution to humanity.

Perhaps, after all, both Ruskin and his disciples came to realize that their ideal Pre-Raphaelite Brother could have lived only in the brotherhood that was chronologically pre-Raphael, where on could be a great artist without rationalizing about two kinds of truth, for truth was one, "absolute and uncompromising," and "art and religion and present life were yet one," and beautiful with the beauty that is of the essence of the unified culture of the Middle Ages.

## School Teaches Democracy

(Continued from page 381)

many times, different combinations of these methods.

### Methods Identified

According to the *emotional appeal* method, patriotic songs, symbols, the flag, the pledge of allegiance, special movies, speeches, assemblies—all are directed and utilized to teach democracy. When pupils participate directly in student government and elect officers, the approach to teaching democracy is termed the *democratic participation* hypothesis. Reading and studying systems of government, the Constitution, the workings of Congress, and intelligently discussing ideas of democracy are tools used according to the *intellectual understanding* hypothesis.

### Held Most Effective

On the other hand, there are educators who contend that the *mental health* hypothesis is the most effective means. Democracy, they say, is the result of good mental health. When basic needs are satisfied, then democracy can be learned. And according to the *culture concept* hypothesis, democracy is learned as a by-product of growing-up in a particular culture. Social environment, which includes the home, Church, movies, radio, the gang, is the real determiner of democratic concepts and attitudes.

These hypotheses, so briefly described, at least prove the point that educators are in earnest about this important business of training our youth in democracy.

Surely, you have been aware of the loyalty, the devotion, the pride, the gusto even, that our boys and girls are charged with as they make their daily pledge of allegiance. You need only to amble down the corridors of our schools to hear the united strength behind the melodious voices in "Let freedom ring!" Very frequently and with serious dignity, we have our students recite the Preamble; and we make one of our objectives that our pupils, besides knowing the purposes of the Constitution, also appreciate and make their own the root principles of democracy which are Christian. We endeavor to wash away all social prejudices; we point out the spiritual sources of democracy in the Gospels.

### Through Intellect and Emotions

Through the intellect and the emotions, we appeal to youth. We remind ourselves that behind every worthwhile achievement, every painted masterpiece, behind every noble deed has been an emotion. In many instances, emotions furnish the motives, desires, interests, and attitudes of desirable conduct. They work for democracy, too.

So, Catholic teacher of democracy, yours is a responsibility as well as a privilege. Teach truth! Respect always in the student, whether he be in elementary school or in college, the dignity of the mind; appeal to the student's power of understanding. Help youth to think for himself. Then you will be laying the foundation upon which the tower of democracy can stand.



# Teacher to Teacher—In Brief

## FACULTY MEETING

*By Sister Anna Marie, P.B.V.M.,  
Presentation Convent, Aberdeen, S. D.*

**"FACULTY MEETING! Goody! Goody! Goody!"**

It was Sister Magdelene's chuckle I heard, as a group of Sisters strained to read the announcement which had just been posted by the principal. It called for an evening meeting of the high-school faculty in the community room at 6:30. Members were instructed to bring their class rolls.

Sister Magdelene was always clowning, but she sounded so genuinely convincing this time that I turned her around to look at her. Is she psychotic, I thought, or is she being ironic? Her eyes met mine and she grinned broadly.

"Well, at least you're still normal." I was relieved, because when Sister Magdelene welcomes faculty meetings it is because she is looking for penance. However, she never abandons her sense of humor even when attending.

### Just a Front?

"Faculty meetings are just a front," she declared on this occasion. "Nothing is accomplished; anything of importance is agreed upon previously outside of meetings." Then she told the story of the youth who went to work for a new employer with enthusiasm. Each morning he greeted his boss briskly. On the third morning he said, "Good morning! It's fine weather we're having this morning."

"We! We!" said the boss, "when did you become a member of this firm?"

That is how Sister Magdelene feels about faculty meetings.

But there is hope that she may yet learn to like them. I was in a position recently to poll the opinions of Sisters of many communities regarding faculty meetings. Sisters are very patient about answering questionnaires. Their sense of humor helps them here, too. I heard a group of them chuckling this summer over two questions in their summer school registration blanks; they were Religious Preference and Draft Status.

### A Morale Builder

Most Sisters agreed that faculty meetings are necessary. Even Sister Magdelene. One of the best reasons for a faculty meeting is that it is a morale builder. If anything can make a teacher feel that education is a proud profession, the profession St. Gregory Nazianzen

calls "the art of arts and the science of sciences," let her have the thrill that comes from attending a well-planned meeting, one that ends in the feeling that "when we work together, there is power in our punch." I have attended such meetings. But I can tell you they were no accidents. Sister Borromeo, O.S.F., in an article in the February 1952 *Bulletin* of the National Catholic Educational Association said, "One of the greatest single results of regular faculty meetings is the sense of 'belonging,' of owning stock in a going concern and having an active voice on the board of directors."

### A Common Objection

But granted that they are necessary, Sisters had many objections to the way they were conducted. One of the most common objections cited was that there is no real freedom of discussion. "Suggestions are seldom welcome," one said. "The meeting is used principally to make announcements which could be posted. Such few decisions as are arrived at through discussion are frequently revoked without notice or explanation."

Said one teacher, "The principal, who presides, makes her views felt so strongly on an academic matter that you feel you *have* to vote as she wants. I have been in this situation and have voted against my better judgment. Why put such matters to a vote if freedom is imperiled?"

Many objected that all the attention was given to discipline problems. One priest complained of a meeting when "we spent three hours talking about the bad conduct of the boys, and we emerged from the meeting smoke-sodden." An especial grievance was the time consumed on a problem that concerned one teacher only.

### Discussion Often Side-Track

"There is not enough participation at meetings by all members," some objected. Others said that teachers forgot the issue at hand and got off on too many side tracks. Then there are always those who think there is only one field of education—their field—and forget to look at the whole field and the whole child.

Many objected to the formality of the meetings as generally conducted. One Franciscan, who teaches third grade, said, "The formality of a special meeting creates an unnatural atmosphere. Sisters who normally exchange ideas freely suddenly have stage fright when everyone sits back to listen to what they might have said at the lunch table anyway, if they had not been delegated to discuss or report." Another suggested, "If possible, the meetings ought to be held in the library or

somewhere where we could have round-table discussions. We sit like students, the stupid kind, and let the principal hold the floor."

### **Parliamentary Procedure Suggested**

Almost equal weight was brought in favor of meetings conducted according to strict parliamentary procedure. One school supervisor declared that Sisters need practice in parliamentary procedure anyway, and that faculty meetings are a good place to get the practice. Another supervisor is angling to have the chairmanship rotate. It should not be an *ex officio* prerogative of the principal; she avers. In one community of Dominican sisters polled, this is already done. Many Sisters praised the work of their principals as chairmen, and some said that community customs placed her as chairman of faculty meetings.

How can Sisters get to belong to the "firm"? Suggestions listed in the way of improvement included: regular schedule of meetings, democratic procedure, early distribution of an agenda, informality, and preparation.

### **Preparation Essential**

Diligent preparation must go into a faculty meeting. Communities having successful teachers' meetings have worked out a year-long agenda. Such care in preparation pays off in faculty stimulation. One school supervisor suggested that the agenda be drawn up by the faculty members themselves, with meetings and discussions carried out somewhat along the lines of a study club. Then they would feel more like members of the "firm."

Another way meetings can be improved is by delegating specific work to committees and having reports presented. One community listed the following for the program for their first general meeting: induction of new members; greetings, commendations, and directions; schedule of classes for teachers; committee appointments (for planning fire drills, homework, exchange of classes, auditorium assemblies); a volunteer committee to present agenda for future meetings; and refreshments. Refreshments!

### **Atmosphere of Informality**

Many of the nuns suggested lunch as a way to pep up the meetings. One suggested that discussion may be quite limited at the formal meeting but speech flows freely when there is a lunch to linger over. "We have ice cream, cookies, and pop, soda, or tonic." (To my question she explained that tonic is another name for pop.) One principal thought that some way should be devised to bring in the coffee just when the meeting was getting a little hot. They do get hot sometimes! And speaking of the creature comforts, one college dean suggested that leather cushioned chairs be furnished.

### **Reports by Individuals and Committees**

Subsequent faculty meetings might include reports of committees of "rules and order," reports on articles

read, special topics by individual faculty members, demonstration teaching, audio-visual-aid films on teaching techniques, and reports of meetings attended. Teachers are always being sent to meetings. It is a good thing too! Why not get Sister Sodality to report on the summer school of Catholic Action, Sister Magdelene to report on the meeting of the National Catholic Educational Association, or Sister Journalist to report on the Catholic School Press Association meeting? It is expensive to send Sisters to those meetings. It would be good business sense to obtain all possible benefit from the expenditure.

Progress is being made in the interest and benefits of faculty meetings. Perhaps in the near future when an announcement of a meeting is posted, Sister Magdelene will say, "Goody! Goody! Goody!" and mean it.

## **THE BIG CAKE—A Story to Retell**

*By Sister M. St. Francis, S.S.J., 55 Greig Street, Rochester, New York*

"I LOOK ALL RIGHT, MOM," said nine-year-old Dick Jordan, giving his tie a final jerk.

"Just wait a minute for inspection," said his mother. "I'd like to be sure of that."

Dick wasn't fond of dressing for parties. An old suit of overalls and his oldest pair of shoes suited Dick better than best-suit parades. But this was a special party, and he had to look his best.

Dick's class at school had been invited to the ninth birthday party of Corinne Miller, the little rich girl of the class. Corinne lived out at the edge of town in a big brick house, surrounded by broad lawns with many tall elm trees and thick shrubbery. One could hardly see the house from the street.

### **Great Preparations for Party**

Corrine's mother had made great preparations for the party. There were rumors of gallons of ice cream, endless crates of ginger ale, and a cake three feet high that was being made by the town baker. There had been much excitement among the class for two weeks. Sister Amelia had had difficulty in keeping them at work. Now the great day had come.

Even Dick, usually not very happy over dress-up parties, was a little excited today.

His small brother Jack surveyed him carefully. He thought that such an occasion as this called for some advice.

"Be sure," he said, importantly, "if Mrs. Miller says do you want any more ice cream, be sure to say, 'No, thank you, please.'"

### **"Like Fun I Will"**

Dick chuckled. "Like fun I will," he said. "I'll eat four dishes, if they have that much. That's really all the

fun there'll be. I hate sissy games that they play at parties."

"Dick," said his mother, "be sure to tell Mrs. Miller, when you leave, that you've had a nice time."

"I spose I'll have to," muttered Dick. "I don't like her. She's a Hottentot."

"What are you saying!" exclaimed his mother.

"Well, Daddy says she's a Hottentot. Thinks she's better than other people," Dick defended himself.

"Well, you just say something like that at the party, and see what happens!" warned his mother. "You'd better be just as polite as you know how to be."

"Oh, all right, Mom. Don't worry," said Dick.

#### Day Too Good to Waste on a Party

He started off, whistling, carrying a beautifully-done-up package under the sleeve of his white linen jacket. It was a fine June day; really too good a day to waste on a party, Dick thought. But then there were the ice cream and the mammoth cake. Dick had never seen a cake that big. That'd be worth the trouble, he thought.

Just then, Rupie, his dog, dashed past him. Rupie was something of a curiosity. He looked like a hound, and he didn't look like a hound. He had a hound's long ears, but his hair was stubby like an Airedale's. He wasn't one thing or another. He was just a dog. But he had beautiful big brown eyes. When Dick had found him creeping around the street, half-starved, he had looked at Dick, and it had been a case of love at first sight for both of them. Dick had taken Rupie home with him.

"You see, Mom, how he loves me," Dick had explained.

#### So Rupie Stayed

Mom had seen. She had also seen how Dick loved Rupie. So Rupie had stayed. Dick had named him after Rupert, the hero of the story he had been reading just then.

Now Dick had shut Rupie in carefully on this great day of the party. Rupie was too queer-looking to suit Mrs. Miller, and anyhow, he might upset something and get into trouble. Dick knew that Rupie would be far from welcome at the Miller party. Somehow, Rupie had gotten out, and here he was, ready for the party.

Dick spoke to him sternly. "Rupie," he said, "you know you can't go to the party. Mrs. Miller would—would eradicate you." He had found the word in the dictionary the day before.

Rupie all but laughed. He wagged his tail and showed his willingness to go anywhere Dick was going.

#### Dick Seemed to Mean Business

There was no way out of it. Dick picked up a stick. Rupie looked shocked for a minute, then, silently, he laid his tail between his legs, dangled his ears closer to the ground, and started for home. Dick seemed to mean business.

Dick watched him for awhile, then turned and went on. Rupie, when he thought it safe, also turned and watched Dick. When Dick turned a corner, Rupie made a beeline and caught up, but he kept carefully behind a tree, once Dick was in sight. So he followed, like an Indian scout, flattening himself to the ground sometimes, always keeping Dick in sight, and himself out of sight.

Dick went on, whistling happily to himself. At the next corner, he met Joe, the lone little Negro boy in their class.

"Aren't you goin' to the party, Joe?" asked Dick in surprise, noticing that Joe wasn't at all dressed up.

#### Joe Not Invited

"No," said Joe sadly. "Folkses like me don't get 'vited to hotsy parties." Joe scratched his head inside the empty hat brim he had picked out of an ash can. He hitched his suspenders. "Sure did hope I'd get to see that big cake, though."

"Corinne's all right. It's her mother! She *must* be a Hottentot, not to invite you, Joe. Daddy says that's what she is," said Dick, hotly.

"What's that?" asked Joe.

"I dunno, but the way daddy says it, it can't be anything much good. Oh, I forgot! Mom said not to say that! Why don't you walk along with me as far as the house, anyway? Maybe you could see the big cake from the street."

"That's an idea," said Joe and he fell in with Dick.

They chatted about this and that. Before long, they were walking along the fence that surrounded the Miller estate. They stopped. They could see, through a break in the trees, a broad stretch of lawn where colored umbrellas and gay-looking tables were set.

"Laws! Look at that!" breathed Joe. "I don't see the cake, though."

#### Hide in the Bushes

"Maybe they haven't brought it out yet," said Dick. "Listen, Joe, I've got an idea. Why can't you creep through the fence, there's lots of room, you're skinny, and hide in the bushes and see the whole rigamajig. Would you like to?"

"Laws, yes!" said Joe, with a happy grin. "I'd be there even if I wasn't there, wouldn't I?"

This was too much for Dick to unravel. He said, "You just crawl through and hide. Lots of thick bushes there. They'll never see you. I'll go in this way. Maybe I can get you a piece of cake or something and bring it to you."

So the plot was laid. Joe slipped through the fence and disappeared in the shrubbery. Dick went on to the big gate and up the broad walk to the house where other children were gathering.

A few minutes later, they were all out on the lawn, playing games, party games, the kind Dick hated. He bore up very well, though, and tried to be most polite

to all. After awhile, when his patience was really beginning to wear thin, a servant appeared and began to fill the tables with all the much-talked-of good things. There was ice cream, gallons of it and lots of ginger ale and, lastly, the big cake. It was really as big as they had said it would be. It was a mountain, covered with pink icing, and nine pink candles glowed on top. Dick felt that he had been right to come, after all.

#### **A Dog Streaks Across the Lawn**

Just then, he noticed a dog streaking across the lawn from the far corner. His heart jumped. It was Rupie. He had come, in spite of all Dick's efforts. He started in Rupie's direction, but not before Mrs. Miller had spied him.

"James," she called to the servant. "Where did that dog come from? Do something with him."

James started toward the dog, but Dick headed him off.

"It's my dog," he explained to Mrs. Miller. "I sent him home, but he didn't go. Here, Rupie," he called. "Short for Rupert," he said to Mrs. Miller.

"Rupert," echoed Mrs. Miller faintly. Her father, a lawyer, who was lying respectably in his grave, had been named Rupert. This was really too much. This odd boy had given his strange-looking dog her father's name!

"Please take him off the lawn," she said, with an icicle in her voice: "I've never seen such a queer-looking dog in my life!"

"Rupie's all right when you know him," defended Dick, "but, of course, you wouldn't want him at such a wonderful party. I'll put him outside the fence."

#### **Rupie Thought It a Game**

Dick made a dash for Rupie, while Mrs. Miller and all the children watched. Rupie had seen them playing games and he decided that this must be another game. He dodged and ran. Dick ran after him. Rupie scurried over near the shrubbery where some ice cream cans were standing. In trying to grab Rupie, Dick overturned one of the cans. James came running over to replace it. The chase went on.

After several sprints back and forth across the lawn, Rupie saw something moving in the shrubbery and ran over to it. This must be another part of the game, he decided. So he dashed into the shrubbery and barked loudly. A little figure began to creep away, crouching low among the bushes. Rupie ran round and round him, barking. The figure couldn't make much headway.

Mrs. Miller came over to see who it was that had been hiding in her shrubbery.

"Stop there!" she said sternly. "Who are you and why are you hiding there?"

#### **Joe Wanted to See the Big Cake**

"That's Joe," said Dick, panting. "He just wanted to see the big cake. So he hid in the bushes and peeked out at it."

Mrs. Miller glared at Dick. "You seem to have brought all your friends," she said angrily.

"Run away," she said sharply to Joe. "You'll get in trouble hiding on people's property."

"Get that dog out of here instantly!" she ordered, turning to Dick.

Joe moved swiftly through the shrubbery toward the street. Dick turned and faced Mrs. Miller.

"I'm sorry, Mrs. Miller," he said, speaking quite evenly, although his throat felt queer, "but if Joe can't even look at the big cake, then I guess you'll have to get along without me at your party."

He turned and followed Joe to the street. Rupie followed him, still barking.

#### **They Were Silent**

They walked down the street, saying nothing at all. When they came to the steep bank at the edge of the Miller estate, Dick sat down. Joe sat beside him and even Rupie decided to be still for awhile. Dick pulled a piece of grass and sat chewing on it.

There was silence.

Finally Dick said, "And after wearin' these old party clothes all afternoon, to have it end up like that. When I think of all the ice cream and pop going to waste up there—"

"Fraid I spoiled your party, Dick," said Joe with tears in his eyes. "You stood up for me good, too."

"It was Rupie's fault," said Dick kindly. "And I had the idea to hide you in the bushes."

#### **Never Mind, Joe**

Suddenly Dick jumped up. "Never mind, Joe," he said, "Come on home with me and Mom will give us a big piece of cake just as good as *her* old cake."

The three of them started in the direction of home. After a little, Dick halted, snapping his fingers.

"Gosh!" he exclaimed. "Mom'll kill me. I forgot to tell Mrs. Miller I had a nice time. Well, it would have been a lie, anyway. Come on."

They started off again, Joe with a far-away look in his eye. "I saw the big cake, anyway," he said slowly.

## **A LEADING CATHOLIC HISTORIAN— Carlton J. H. Hayes**

*By Edward Francis Mohler, M.A., Litt.B., 2318  
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BOOKS COME AND GO with amazing rapidity in our harried times. Revisions and new additions may help to revitalize them but at best the life of books is ephemeral. Histories are especially susceptible to the hazards of a propaganda and H-bomb age. Motions, emotions and "schools of thought" flow over the surface of the earth. Objectively, the alert guardian is borne down by main force. The Robinsons and Beards may have their days;



then newcomers move in only to be pushed aside in their turn.

#### **Guide for More Than a Generation**

It is uncommon for a historian to be guide and paterfamilias to more than a generation of teachers and students, yet this well-nigh impossible accomplishment came at the hands of Carlton J. H. Hayes, so long associated with Columbia University. This eminent historian's influence has been based chiefly on a trilogy of two-volume texts, the first appearing in World War I, the second while World War II broke over a terrified world, the latest coming from the presses as we wait suspended amid cold war, futile conferences and futuristic weapons, meditating about Machiavellian "statecraft."

#### **View, Human and Ennobling**

The first college text of importance offered by Hayes, "A Political and Social History of Modern Europe," (Macmillan, 1916) was well received. Its two volumes soon engaged the attention of thousands of collegians in American centers of learning. The view of the author was wide, human, ennobling and ranged from the fourteenth to the twentieth-century, a period whose end was beginning to flower into fantastic offshoots. Before the war ended Hayes himself was in the Intelligence Service using his wide knowledge of shot-riddled Europe in the service of his country. In 1932 as another cataclysm threatened the world Hayes offered a second work, "A Political and Cultural History of Modern Europe," revealing in decoration, map, illustration and expanded text the wealth of achievement which the peoples of Europe had freighted on the stream of human intelligence. This new cast of the old story was likewise well received. Hundreds of thousands of copies of the Hayes' texts were by now enlightening our American youth with an approach to knowledge which elevated the word "culture," condemned the worship of the state, and set forth the unsavoriness of many recently hatched isms.

#### **Ambassador to Spain**

Again Mr. Hayes was called to the service of his country. He was appointed Ambassador to Spain and for several years stood at the midway point between Europe and Africa planning hopefully lest Spain plunge into the world embroglio to the complete wreck of civilization. That Spain remained neutral when it might have done otherwise must in some measure be attributed to this Catholic historian's sympathy, knowledge, and sense of balance.

Now we have at hand the third of this line of histories "Modern Europe to 1870" and "Contemporary Europe Since 1870." Though Mr. Hayes has written many other works, alone or in collaboration, lectured here and there before learned societies, taken his honors early and late, I think he might well rest comfortably at his home on

Jericho Farm, Afton, New York, knowing that these three texts may rank him in the publishing world with McGuffey for his "Readers" and Wentworth for his "Geometries."

#### **Historian's Ideal**

Mr. Hayes has thought and written much about the correct historical viewpoint, the ideal toward which the historian points his work and those who study it. The following selection contains a key to the errors of another time which presaged the lapses of our time.

Not so very long ago distinguished historians were insisting that the state, as the highest expression of man's social instincts and as the immediate concern of all human beings, is the only fit subject of historical study, and that history, therefore, must simply be "past politics"; under their influence most textbooks became compendiums of dates about kings and constitutions, about rebellions and battles.

It takes an especially prepared mind to interpret the wide reaches of human activity, to understand and insist (while chronicling the opposite) that the state was made for man not man for the state, that history is people working out their lives in relationship to their origin and destiny (and these are One), that peace not war must be a principal interest of the race. To be able to present these thoughts for well over forty years would be a goal appealing to any conscientious intellectual. Mr. Hayes set himself such a goal and attained it not once but again and again.

#### **Ask Student for More than Less**

I have had opportunity to consult with Hayes' associates and publishers for background material on him. Here follows a summery of what I have learned. This careful teacher and writer believes a student should be asked for more not for less; that the educated should be thorough, sincere, dedicated to truth and accuracy; that anyone who tries, makes mistakes and tries again should have help from his instructors, patience from his advisers, encouragement from his masters.

#### **No Ivory-Tower Recluse**

I have been told so often by friends and associates of Hayes' helpfulness, the added warmth from an ardent leader to enliven the hearts of the faltering and the chilled. It is good to know these things about Hayes especially since a historian is too often pictured as an aloof, ivory-tower recluse, smiling in his security at the stumblings of lesser mortals. Mr. Hayes would be embarrassed, perhaps impatient if I were to refer to his many honors, degrees and titles—the result of years of study, writing and interpretation. It would be proper to note that he is Laetare medalist, has been ambassador and governmental consultant. I doubt that it would overshoot the mark to call Carlton J. H. Hayes the leading Catholic historian of the twentieth century.



# Book Reviews

*The World Is His Parish*, The Story of Pope Pius XII, by Mary Fabyan Windeatt (Geo. A. Pflaum, Publisher, Inc., Dayton, Ohio, 1954; Pages 34; Fifteen cents, single copy, 20 or more copies, ten cents each).

Thrilling as a movie, engrossing and informative as a full-length book is this biographical picture story of our Holy Father, Pope Pius XII. Having none of the objectionable features of the comic book form, this thirty-four page picture story has all the fine points of the technique.

Through the pages of this pictorial life story strides the heroic figure of Eugenio Pacelli. The reader meets him for the first time in his native city of Rome, praying before his favorite picture of our Lady, sitting in the classroom, learning to love God above all and everything, and, a little later on, even experiencing some persecution at the hands of his teachers in the anti-Christian city high school.

First rate illustrations, exact in detail and lineament, enable the reader to follow this now world-renowned personage in the dramatic episodes of this inspiring life. A lesson of heroic courage is taught us in every stage of his career.

Mary Fabyan Windeatt is well known for her ability as a biographer. Once again she has given us the story of a remarkable life and has told it in such a way that *The World Is His Parish* can be highly recommended for young and old.

The Story of Pope Pius XII is a first rate comic book. It will attract those who prefer that format but it will give its readers the inspiring story of a boyhood dream of the priesthood, beginning in the narrow boundaries of his native parish and reaching fulfillment in the broad boundaries of his present parish—the world, itself.

SISTER M. EDMUND, R.S.M.

*The Wife Desired*. By Rev. Leo J. Kinsella (Catholic Literature Distributors, Chicago 10, 1953; pages viii, 168; price \$2.50 and 70c paper bound).

Penetrating insight into human character is a requisite for one who sets himself to write a book such as *The Wife Desired*. The reader very soon discerns that the author possesses this insight. A second realization comes to the reader: that here is not a book of theory but one of down-to-earth practicality. This does not prevent the author from confessing that at times we shall get our heads into the clouds, all the while keeping our feet on the ground.

The author is very well aware that many wives, cognizant of the spiritual and sacramental character of their marriages, fail to put to good use the natural gifts of mind and body. Consequently, this work stresses the natural and psychological aspect of the wife's part in marriage.

Over the years in talking to seniors of a number of girls' high schools, the author came frequently across the notion that if a girl found an ideal husband, she could feel assured of a successful marriage. He ventures the statement that if a girl becomes an ideal and desired wife, she thereby eliminates about fifty per cent of the possibility of a failure at marriage.

In the first chapter, treating of the desired wife as an inspiration to her husband, we learn why the book does not have any balance toward the negative view, even though the author has been a judge of the Chicago archdiocesan separation court and has been confronted by ever so many couples whose marriages failed to succeed.

His knowledge of the positive may be said to be ingrained, at least he was faced with it early in life. He tells us: "I did not sufficiently realize what was going on at the time, but

now when I look back on my boyhood, I realize that my mother was a clever wife. She joshed and poked fun at my father. We children got a big boot out of it. In fact, the most pleasant recollections of my youth were these sallies into the foibles of my father. Down inside, my father really enjoyed the game, even though he may not always have let on. Now, I realize that there was a method in my mother's banter. Often she was putting over a point, one which carried danger in it and could not be handled except in a good-natured 'kidding' way. She was accomplishing the same objective as a nagging wife. But what a world of difference in the method and the success arrived at."

Still on the subject of inspiration, we read, "the eyes of a wife are a man's mirror. When he looks into them and sees a veritable giant on wheels, it is like a strong wine." Yet, the author follows this closely with a reminder that, "Too many husbands do not know that a woman must be told that she is beautiful in order to be beautiful."

A chapter is devoted to developing personality, which is taken to mean beauty of soul and all those qualities and accomplishments that go to make a person interesting and sought after.

A delightful anecdotal illustration practically carries the chapter on patience. It serves to show how subtle the author can be throughout the work, all the while making his point.

A number of subjects, finances, the budget, in-laws, chivalry, suspicion, and sewing and cooking are treated in a chapter on the wife desired as a companion of her husband. Those pages given over to the wife and mother employed outside the home warrants a second reading.

All in all this work is delightful to read, mingling as it does humor, concrete examples, and a skillful

presentation of the positive virtues that will make of a woman a desired wife. It can and will be read by adolescents of both sexes as well as the married. They will be the better for having read it. The religion teacher and the student counsellor will not be without it, once they have laid their hands on it. P. J. LIND

#### *Visual Aids for the Public Service.*

By Rachel Marshall Goetz, illustrations by Cissie Peltz (Public Administration Service, Chicago 37, Ill.; pages vi, 89; price \$3.25).

Hardly a teacher would fail to benefit from a study of this handbook on the use of visual aids as a means of bridging the gap between minds, even granting that its purpose is to instruct public servants in these new tools of communication to be used for the improvement of public relations and for the greater understanding of the problems of modern government.

The educational reader will be made aware that teachers have no monopoly on the use of the audio-visual approach as well as be confirmed in his determination to overlook none of the telling ways in which the visual may be employed for better results in his teaching.

It is refreshing to read the sections, "Visual-Aids Know-How: Uncommon Common Sense," "Tips on Displays," "Have You Tried a Peg-Board?" and the many interspersed mentions of sources of materials.

### Our Review Table

*Catholic Shrines in the United States and Canada.* By Father Francis Beauchesne Thornton (Wilfrid Funk, Inc., New York, 1954; pages xii, 340; price, \$4.75). Teachers who till now have had to be satisfied with giving their students verbal descriptions of Catholic contributions to American history will find a mine in this work. Replete with pictures (clear-cut photographs) and maps which give exact locations, this book tells for the first time the story of 119 Catholic shrines of popular pilgrimage from the missions to date.

*A Doctor at Calvary.* The Passion of our Lord Jesus Christ as described by a Surgeon, tr. by the Earl of Wicklow (P. J. Kenedy & Sons, New York, 1954; pages 179 and 12 illustrative plates; price \$3). Doctor Barbet, a

(Continued on page 403)

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## THE IDEAL CATHOLIC FILM LIBRARY

*By Rev. William B. Rochford, St. Peter's Rectory, Kansas City 10, Missouri*

THE AUDIO-VISUAL ORGANIZATION within any school system has the objective of seeing that the right material and equipment get to the right place at the right time and that they are used in the right way.<sup>1</sup> While the Catholic schools usually are not so systematically organized as a city public school system, a film library set up to serve a definite group of Catholic schools may achieve most of the objectives of a public school system's audio-visual department.

This article will present a plan for setting up and operating a Catholic educational film library on a non-profit basis. Possible plans of administration and organization, the proper extent of services, contents, operational details, and finances will be treated. The first among these subjects to be discussed will be the possible forms of administration.

It will seek to outline a plan which, in broad design, can serve extremely different situations, but suggestions will be presented as possible solutions for different types of problems. These suggestions will be incorporated in the broad plan.

### **Administration**

The possible plans for administration of a non-profit Catholic educational film library can be classified as follows:

1. Diocesan-collegiate.
2. Diocesan.
3. Collegiate.
4. Regional.

The first basic objective for administration of a non-profit Catholic educational film library is to secure cooperation. In any activity cooperation can remove many of the obstacles. This is particularly true with Catholic enterprises. Where numbers and resources are limited a definite need exists to take full advantage of

what is available even where it means some sacrifice on the part of the more prosperous institutions.

The numerous types of organization within the Catholic schools can be reduced to one simple type, that is, a Catholic school. If each school in a given diocese will cooperate for the benefit of the Church, the film library in that diocese will have a great help in starting operations. Each school may have to yield a little in independent action, but the resulting advantages will help every school. Where a cooperative program is limited in its services, the more prosperous and progressive schools can always be free to secure added items for their programs.

### **Diocesan-Collegiate Operational Plan**

*Diocesan-collegiate.* The program plan calling for active cooperation between the diocesan school office and the Catholic college or colleges within the diocese should be able to present a better operational plan than the other types. This superiority should exist because the plan involves the full scope of Catholic education activities. The diocesan school office is able to give authority to a program of studies which will include definite plans for audio-visual education, in particular the use of the film library. Financial plans backed by diocesan authority will be more successful. The diocesan school office can, in most cases, insure the participation of parochial and diocesan schools at least.

### **College Can Convince Teachers of Advantages**

The college or university can if desirable serve as the center for the film library. The practical problem of spreading the use of audio-visual aids by means of convincing the teachers that when these aids are used properly great advantages will redound can be solved by institutes conducted by the college, summer courses, and active direction of in-service training plans for teachers. In this manner steps will be taken which insure the right use of the right instruments. Research in the field of audio-visual education together with the

<sup>1</sup>Setting Up Your Audio-Visual Education Program. Prepared by the Audio-Visual Education Association of California (Stanford: Stanford University Press, 1949), p. 4.



production of films can come as a part of the work of the university carrying out its function as the highest step in Catholic education.

A diocesan-collegiate program for the film library and audio-visual education should if properly directed be able to reach into all phases of education in the diocese. With proper support it could spread the great possibilities of audio-visual education into the training schools for religious teachers and leaders such as are found in the seminaries and motherhouses.

#### Cooperation Is the Keynote

The following two methods will seem more practical to some because a direct line of authority is established with no cooperating agency to interfere. Many dioceses may find one of the following plans the only practical one in their circumstances. Nevertheless the first plan seems to combine the good qualities of the others. Naturally plans for solving problems of jurisdiction would have to be worked out according to local circumstances. Cooperation is the keynote.

#### Diocesan Plan Ideal for a Large Diocese

**Diocesan.** The film library conducted by the diocesan school office can be a good plan for a large diocese with complete office facilities and help. Some small dioceses may have no choice due to the lack of a Catholic college in their territory. If full cooperation would exist, the diocesan plan would have the advantages of the diocesan-

collegiate plan without the sharing of control. The diocesan school office could handle the films but rely on the college to train teachers in the proper use of the material. In any event these plans, diocesan and diocesan-collegiate, offer the best methods to insure that audio-visual education will be used in the schools as diocesan authority is exercised to achieve the goal.

#### Collegiate; Regional Organization

**Collegiate.** The film library sponsored by the Catholic college as a service without active diocesan support, or none beyond a letter of approval, will hardly reach the same achievements that combined operations will bring. Much successful work can be accomplished but full potentialities will not be reached because most likely full advantage will not be taken of the program by all the potential users.

**Regional.** A regional plan of administration could cover several dioceses closely joined in territory, or parts of several dioceses adjacent to each other, or perhaps several dioceses joined by territory but with insufficient population in any one diocese to make film library operation a success. Such a regional plan would be similar to some of the public school cooperatives serving several districts close together. The large commercial film libraries serve large territory from a few points. Careful planning would be required to avoid problems in administration and the proper limits of service.

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## Methods of Organization

Since the government of the Church in each diocese rests primarily in the hands of the bishop, any plan seeking to serve all the schools of the diocese should either originate with or receive the approbation from the bishop, or his educational representative, the diocesan superintendent of schools.

Regardless of the origin of the project, or the plan of administration to be adopted, the first practical step will be the appointment of a director who should have the assistance of an audio-visual committee chosen from all possible participating groups. Reliable information can thus be obtained as to the present actual use of audio-visual aids. From this information outlines can be prepared to show the future possible use of a film library, and how it can be financed. The appointed director and the audio-visual committee should be enthusiastic in the promotion of the work, or at least fair-minded enough to allow a trial effort if there is the smallest possibility of success.

## Definite Plan Required

A definite plan must be laid out which will be in harmony with whatever plans for the use of audio-visual aids are outlined in the diocesan program of studies. The film library must be an integral part of the educational plan if full success is to be obtained. A territory with many schools may be able to support a film library on a voluntary participation basis but its services will be crippled. Audio-visual education needs acceptance by all involved if it is to reach its true value.

Local conditions are of importance as a film library will have little value if no teacher wants to use films or filmstrips or if no projectors to show the films are available. A program aimed at gradual development of interest in the use of audio-visual aids may be necessary before the purchase of films and filmstrips will be justified by the possible use and available equipment.

## Advancement Accelerated by Official Approval

In many cases present lack of use of films does not indicate lack of projectors since frequently the parish possesses one, the use of which has been limited to entertainments and occasional group showings of educational films. Naturally if official approval is backed up by authority, the advancement of audio-visual education may be accelerated. However, planned information programs will often be needed to gain support from teachers, pastors, and parents.

## Providing Essential Facilities

In the Catholic schools practical financial problems cause emphasis on avoiding extra features while providing the essential facilities. Every opportunity to spread the value of the film library must be taken by the director and the members of the audio-visual committee. A projector represents a large investment for

which a suitable return must be proven. The sturdy machines available today from reputable firms can be used for many years depending on the amount of use and the care received. Many years of use for the machine reduces its cost in proportion.

#### Win Support of Teachers

To insure the success of the film library the director must win the support of the teachers in giving films and filmstrips a definite place in educational plans. The teachers must be taught the proper use of films. The educational value must be proven to those who actually instruct the students as well as to supervisors and administrators. The novelty and entertainment idea as well as the idea that films mean easier teaching must be eliminated. Teachers must see the films and filmstrips as a means to achieve more efficient and more successful instruction.<sup>2</sup>

#### Parents Want Children to Have the Best

Often the appeal to the parents of the children in the schools will aid in the solution of the problem of arousing interest as well as in the financial program. Parents in general want their children to have the best available instructional aids. In 1949, 53 per cent of the projectors in public high schools came from non-tax money, much of it raised by parents.<sup>3</sup>

Briefly the work of the director of the film library in the ideal situation would involve the making of plans for operation and future development, the active direction of a program which will insure the success of those plans by making the audio-visual program a definite part of the educational plan.

#### Director Works with Determination

To achieve the inclusion of audio-visual education in instruction the director will have to work with determination and yet with prudence to win the support of administrators, teachers, and parents. Finally, of course, there would come the actual direction of the film library itself, making certain that there is constant improvement as well as efficient operation. Any group which is content with a narrow undertaking when the opportunities for improvement are wide is strangling itself and will either wither or become stagnant. Ordinarily before improvement takes place the need and possibility must be proven. Such proof is the responsibility of the director of a film library who wants to assure the best use of audio-visual instructional aids.

#### Participants

Definite plans must be made for the designation of the groups which will be served by the film library.

<sup>2</sup>Amo De Bernardis, "In-service Teacher Education for Use of Audio-Visual Educational Materials," *Audio-Visual Methods of Instruction*. Forty-eighth Yearbook of the National Society for the Study of Education, Vol. XLVIII, Part 1 (Chicago: University of Chicago Press, 1949), pp. 108-109.

<sup>3</sup>Seerley Reid, *Movie Projectors in Public High Schools*. Federal Security Agency, Office of Education, Pamphlet No. 109 (Washington: Government Printing Office, 1950), p. 11.

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The Church must be careful not to enter the commercial film business. The place of the Church in creating film libraries is to make an audio-visual program possible in the Catholic schools. The first principle in determining the participants is to be certain that the group for which it is established are served. This group of schools should include every Catholic school within the territory of the diocese. If a regional library is the best plan, then service must first be given to the region for which it was established.

### All Share Financial Burden

When the film library is set up by the diocesan school office for the parochial and diocesan schools, those schools should have the first rights but the plans should be made to include the private schools within the diocese providing the proper share of the financial burden is carried by these schools. The same provisions could be made for schools in nearby dioceses. In some cases a higher set of rates would have to be assessed to make the burden equal. In the United States it frequently happens that two cities in different dioceses are only a few miles apart. If arranged properly a cooperative plan should be of advantage both to the additional schools and to the film library.

### Consider Other Non-School Groups

Another extension of services is the loan of films to church groups for meetings. This service can be provided at lower cost than that charged by commercial agencies. The warning must be given that in loaning films to non-school groups, definite persons must assume responsibility for the care of the films, payment of the fees, and return of the films. Any aid given to Catholic groups in the use of the films will not only give additional income but will add interest to their meetings. The non-Catholic churches are actively promoting the use of films for meetings, Sunday schools, and services.

### New Postal Rates Lessen Cost of Transport

The limits of service can be said to be those imposed by transportation cost, other than postage, distance, and boundaries. Postage whether included in the rental price or an additional charge to the borrower must be considered, although the new rates minimize this factor.<sup>4</sup> The third zone from any city would probably represent the limits of practical operation though in some cases a greater distance could be considered if the time element involved is not too great. The third zone from a given city will usually include the entire state of the mailing point and often large sections of neighboring states.

Distance is a factor in present day postal service. If a film takes too many days to travel to the point of showing, it is not economical since bookings would be

<sup>4</sup>The new reduced postal rate on films and sound recordings, now in force for educational use, is 8 cents for the first pound and 4 cents for each additional pound. When mailing, the face of the package is marked or rubber stamped: "Section 34.83(e)." Previous rates were a factor in setting distance limits.



fewer. Schools within a diocese might even be excluded temporarily if only one print is available. If two or three schools in the same section of a diocese want the film at approximately the same time, the film can be mailed from one school to another with considerable time saving. The Missouri High School Athletic Association did that with their sports films.

Boundaries are a factor in any organization on a diocesan basis. However, cooperation will bring solution to problems of such a nature.

### Demonstrate Values to Overcome Opposition

Opposition to the service in the form of contempt for new developments can be a hindrance. Where this opposition is sincere, prudent effort to demonstrate the real values will often be effective. The good will of people involved in education should be presumed even when opinions differ.

### Operational Details

**Location.** Favorable location in relation to the local schools to be served by the film library is vital to success. The frequent use of mail service in the shipment of films and filmstrips makes access to a post office a factor to consider in choosing the location. Truck delivery of films to schools in the local area would be the most efficient method if the operational costs can be shown to be within reason when compared with postage and personal pickup of material by the schools using them. The public schools are able to use such a truck delivery system because usually there is some kind of truck service required for many other items to be transported between their central offices or warehouses and the individual schools.<sup>5</sup> Another factor to consider in the location of a film library is the matter of hours of operation. If located in a building where other services require full-time employees the film library will be able to remain open longer.

Another factor in favor of the location of the film library in an institution for secondary or collegiate education is the fact that often part-time help will be more readily obtained for such routine chores as rewinding and cleaning films. The limited budgets of Catholic operations make such considerations important.

### The Librarian

**Librarian.** The director of the film library may not be the actual librarian. Other duties may prevent the regular periods of work required to keep any group of films in order. The large investment involved even in a small collection of films and filmstrips requires that a reliable person be placed in charge of the actual operation of the library. Definite responsibility must be placed on some person; otherwise general confusion will result

<sup>5</sup>Elizabeth Goltermann. "The Program of Audio-Visual Education in City School Systems," *Audio-Visual Methods of Instruction*. Forty-eighth Yearbook of the National Society for the Study of Education, Vol. XLVIII, Part 1 (Chicago: University of Chicago Press, 1949), pp. 142-143.

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even though all concerned have the best of intentions. The librarian need not necessarily be a full-time employee of the library but may combine these duties with others, particularly some in the same office. The mechanical work of rewinding, cleaning, and checking for defects can sometimes be handled by part-time help if the library is located close to or in a college or high school.

#### Catalogue Prime Item of Publicity

**Publicity.** The primary item of publicity is a catalogue to be sent to all possible users of the film library. Every possible teacher user should receive a copy because it will constitute an invitation to take advantage of the resources listed. The rules of the library must be clearly stated to avoid future misunderstandings. Films should be listed by title and subject, as well as classified by grades. The Dewey system of classification can be applied to films. Some short sketch of the contents of each film should be given. The running time is important for the potential user and should be marked. Some system of abbreviation should be used to indicate the publisher of the films. In general the catalogue should be useful but also attractive.<sup>6</sup> The rental price should be indicated clearly with each film if the fees are not on an annual basis.

#### Monthly Bulletin, if Possible

Good publicity will also include bulletins, monthly if possible, which can contain information on new films and filmstrips, suggestions on possible additional uses for the old films, and ideas for the better use of audio-visual aids.<sup>7</sup> The work of the director in arousing interest in audio-visual education is publicity also. The program should be planned so as not to be offensive or dictatorial but still pointed to obtain its goal. Every opportunity should be seized upon to publish the work of the film library. The diocesan newspaper, and the school superintendent's bulletin, published in some dioceses, are good means of informing the public and the teachers of the work of the film library.

#### Modern Methods in Record Keeping

**Office work.** Even the smallest film library will improve its services and save money if it makes use of modern methods in the keeping of records, in the use of proper mailing forms, and in the entire office plan. Records of each film and filmstrip must be kept showing its purchase time and service record; and the location of each film and filmstrip at a given time should be shown. The value of the films and filmstrips make this care mandatory. Records of the money received and paid out as well as the bills due from each organization using the

<sup>6</sup>Francis W. Noel, "Principles of Administering Audio-Visual Programs," *Audio-Visual Methods of Instruction*. Forty-eighth Yearbook of the National Society for the Study of Education, Vol. XLVIII, Part 1 (Chicago: University of Chicago Press, 1949), pp. 196-198.

<sup>7</sup>William G. Hart, "The Local Film Program and its Director," *Film and Education*, p. 532. Edited by Godfrey Elliott (New York: The Philosophical Library, 1948).



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NEW YORK, 3

library should be kept in a business-like fashion. A small film library will not need expensive office equipment but the proper use of such things as carbon forms will save much time and trouble.

For the sake of completeness some record should be kept of the services rendered to each school. Such records and those showing the use made of the individual films and filmstrips are important in trying to determine the actual cost of operation. Nevertheless in selecting forms the principle must not be forgotten that a minimum of forms in simple style will give the best service.

#### Keep Up on Postal Rates and Rules

Where the use of the mails for transporting films and filmstrips is frequent, knowledge of the postal rates and rules is very important. In the case of mail to towns outside of the local district knowledge of mail departure hours to those other towns may enable much time to be saved.

Some plan of insurance is necessary when films are being shipped constantly. A definite plan of charges for damage to films and filmstrips is also necessary in order to help purchase replacements and repairs as well as to encourage greater care on the part of the operators.

#### Store With Care

The storage problem for both films and filmstrips is an important one because much financial damage can

be caused by neglect. Raymond Spottiswoode in his book on films warns against the careless storage habits common with regard to 16mm film. He warns against the habit of stacking them on tables or on filing cabinets. He warns that high humidity and high temperature can cause damage to the films. Film absorbs and releases moisture which fact needs to be considered. A temperature of 65 degrees is recommended.<sup>8</sup>

In regard to the repairing of films involving splicing, note should be taken that the 16mm splice is visible on projection. A properly made splice takes no more time than a weak and untidy one.<sup>9</sup> A good splicer is needed equipment for a film library. A rewinder with an electric motor is also recommended.

#### Contents of Library

Audio-visual methods of instruction can be considered as including many things ranging from a simple picture cut from a rotogravure section to a three thousand mile trip across the country. Audio-visual libraries can also be very extensive in what they contain. In this article only two items are included in the library plan, namely, 16mm films and 35mm filmstrips. If a diocese or a group of schools has been providing other services in the audio-visual field, such service can with profit be continued if there is value in it for the schools. In the case of limited funds filmstrips alone may be the solution for the beginning of a film library.<sup>10</sup> The relatively lesser cost of filmstrips, the greater ease of storage and shipment are factors in favor of their use. More schools initiating a program with limited funds will be able to purchase a filmstrip projector because of the lower cost.

#### Central Collection of Filmstrips Can Have Advantage

The wisdom of the inclusion of filmstrips in a central library may be challenged by some. However, the same general argument which favors the central collection of films applies also to filmstrips. Often the filmstrip is used only once a year for a definite lesson. Kept in a


<sup>8</sup>Ramond Spottiswoode, *Film and Its Techniques* (Los Angeles: University of California Press, 1951), pp. 244-245.

<sup>9</sup>*Ibid.*, p. 244.

<sup>10</sup>Three dioceses have limited their program to filmstrips for the present.

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school its use is very limited while in a central office it will be used by a number of schools and its expenditure justified by a low cost per showing per pupil. Providing the rental charges are kept low, the central collection of filmstrips should definitely be to the financial advantage of the schools.

Some libraries may still have 16mm silent films such as the Yale Chronicles of America, which can give good service to schools. Modern schools will have hardly any need for 35mm films because the general use of 16mm film for schools has made 35mm portable equipment difficult to procure.

#### Resources Govern Number of Films

The number of films contained in the library will be set in the first place by the financial resources available. Secondly, the need for films based on the actual use made of the films among the schools of the diocese will dictate the choice of films and the number of copies of each title to be procured. Study of the government bulletin on 16mm film libraries shows that the public school film libraries vary widely in size. Finances play a basic part for public schools also.

#### Meet Needs of Curriculum

A long-term program will enable the director and the audio-visual committee to begin slowly with funds available to purchase the films and filmstrips which will find the most immediate and continual use. The purchase of films must be governed at first by the needs of the curriculum, especially those areas which will make full use of the aids. Films should not be purchased because they have educational value, when they will have little actual classroom use due to local conditions.

While the films purchased at first will be in the areas where the most use is to be found for them, the idea must not be allowed to develop that the films belong to the science teachers alone. Representative films should be purchased to serve all areas of the curriculum and the number increased as funds become available. If suitable films and filmstrips are actually tried, teachers should develop interest and the desire to have more audio-visual aids. The long-term plan properly developed and carried out will provide for the gradual satisfaction of all the instructors. No plan serving all fields of the curriculum will ever completely satisfy all individuals but a fair system will be respected. (To be continued)

## Audio Visual News

#### Miraculous Medal Story On Sound-Filmstrip

Excellent material for Marian Year celebrations has been produced by the Marian Center, Emmitsburg, Maryland. It consists of a new sound-filmstrip entitled, *The Miraculous Medal Story*.

By film and record, the story is told in an arresting way of the apparitions of our Lady to St. Catherine Laboure to whom, in 1830, Mary revealed the medal of the Immaculate Conception, more popularly known as the Miraculous Medal. It was the Miraculous Medal which popularized the knowledge of the doctrine of the Immaculate Conception and led to its dogmatic definition in 1854.

The new sound-filmstrip consists of 125 frames of original, full color art work, synchronized with a twenty-minute, long playing, RCA Victor, unbreakable vinylite record. The script is the work of the Reverend Philip E. Dion, C.M., author of *The St. John's Catechism in Sound Filmstrip* and the unique religious book, *Keys to the Third Floor*. The "Catechism" artist, actors, musicians, and technical staff collaborated in its productions.

The record comes in a beautiful and inspiring album on whose back is a history of the development of the devotion to the Immaculate Heart of Mary.

The project has been sponsored by the Children of Mary of the United States as a sacrifice gift to our Lady for the

centenary of the definition of the dogma of the Immaculate Conception. Because of this gift, the sound-filmstrip can be obtained for the remarkably low price of ten dollars for the filmstrip and the accompanying 33 1/3 r.p.m. record.

The sound-filmstrip may be had by sending check or money order to: Marian Center, St. Joseph Central House, Emmitsburg, Maryland. (S16)

#### Sound-Filmstrips on Sacraments in Preparation

Work is now in progress on a series of sound-filmstrips devoted to the Sacraments, to form the second part of *The St. John's Catechism*, a sound-filmstrip series. According to an announcement by

Rev. Michael F. Mullen, C.M., the first unit of the series will be ready for release early in September 1954.

"Religion teachers all over the country," said Father Mullen referring to the 10-unit sequence on the Apostles' Creed, "have shown an intense interest in the project and have reported the reactions of thousands of school children. These indicate that use of the filmstrip units has produced considerably more student interest and has excited more thoughtful discussion among the youngsters than any other teaching method in the field of religion."

The illustration below shows a filmstrip being tried out, in unfinished form, with a group of children. The photograph was



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photographed and the edited tape is used  
to cut the record. Then a complete lesson  
plan is prepared and printed on the  
"sleeve" in which the record comes.

Collaborating with Father Mullen, in  
the production of *The St. John's Cate-  
chism*, are Rev. Philip E. Dion, C.M.,  
dean of the graduate school, St. John's  
University, as script writer; Rev. Law-  
rence A. Lonergan, C.M., chairman of  
the department of art at the university,  
as art supervisor; Rev. Frederick Gaulin,  
C.M., faculty member of St. John's Prep,  
as technical advisor. These are in turn  
assisted by an advisory board of diocesan  
school superintendents, confraternity di-  
rectors, and scriptural and educational  
specialists. (S17)

#### New Projection Stand

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attached to the stand which carries easily,  
weighing only 12 pounds. It lists for  
\$33.75, F.O.B., New York. (S18)

### Special Program for School Food Service Operators

The nation's school food service operators are having prepared for them a special "School Days" program to be held in conjunction with the 35th annual national restaurant convention and exposition at Navy Pier, Chicago, May 10-14. This marks the first time that a program specially geared to the needs of this group of food people has been featured at a national restaurant show.

In a preliminary program meeting, decision was taken to make it a three-day session to make such a meeting worthwhile for the food service people. Tentatively the schedule includes participation in the general restaurant operators' session on the Thursday morning food show, May 13. This will feature a vegetable presentation including: purchasing, storage, handling, cooking and serving. A presentation of useful gadgets and money saving ideas follows.

A shop-talk session for cafeteria operators is included in the Thursday afternoon program.

Special closed sessions for school food service people would be held on Friday and Saturday, May 14-15, either at Navy Pier or at a hotel or one of the Chicago public schools.

The decision to hold a "School Days" program resulted from a recent survey of over three hundred and fifty exhibitors. Their replies were almost unanimously in favor of it, the majority asking what they could do to make it successful.

This year's exposition will comprise 891 booths of food equipment in both wings of Chicago's Navy pier. Hours are 8:30 a.m. to 6:00 p.m., daily.

### Contributors to This Issue

(Continued from page 360)

She will be recalled for her previous article "Our Lady of the Canterbury Tales" (Oct. 1951). She acts as adviser of her school's paper and annual.

#### Sister Anna Marie, P.B.V.M., M.A.

Sister Anna Marie is dean of Presentation Junior College, now in its third year, and also teaches French and education. She is a graduate of Northern State Teachers College (Aberdeen, S. D.), has an M.A. from the University of Notre Dame, and has attended St. Louis University and is currently working at Marquette University in journalism. Sister was honored last year at the South Dakota H. S. Press Association annual convention for her having taught journalism 20 years. The bulk of her teaching has been in secondary schools, although she began her teaching career in a rural

school and spent nine years teaching in the grades. This year she is putting into practice some of the ideas contained in her article. She is one of a committee of three Sisters who are planning the faculty meetings for the year at her college. She has contributed to the *English Journal*.

#### Sister M. St. Francis, S.S.J.

Sister St. Francis contributes another of her stories for retelling in the classroom.

#### Edward Francis Mohler, M.A., Litt.B.

Mr. Mohler was introduced to our readers in February 1954.

#### Rev. William B. Rochford

Father Rochford was introduced in our issue of June 1952, wherein he summarized a survey he had made of existing Catholic film libraries. His present article serves to point the way to those who wish to organize a film library.

### Our Review Table

(Continued from page 391)

noted French surgeon, sets out to answer the questions: "What kind and what degree of physical torture did our Lord suffer during His agony?" and "What was the medical cause of

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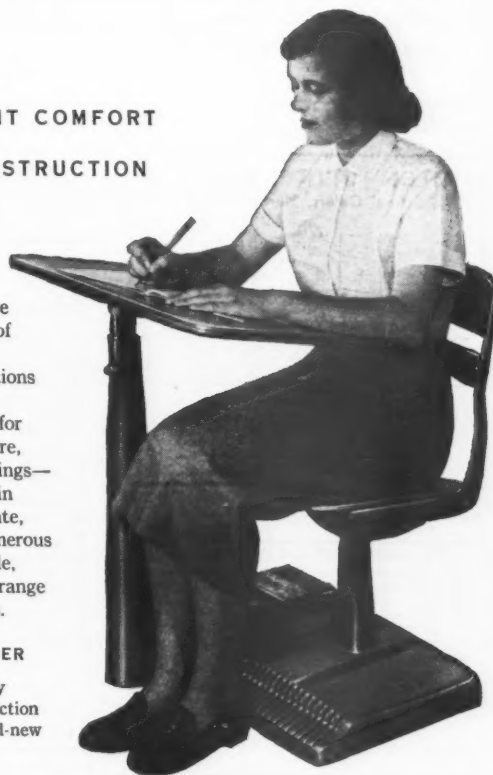
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His death?" It is reported that when his conclusions were made known in Europe they caused Pope Pius to go pale with grief and to complain, "We did not know; nobody has ever told us that." The plates include several photographs of the Holy Shroud of Turin.

*The Legacy of Chopin.* By Jan Holcman (Philosophical Library, New York, 1954; pages 113; price \$2.50). The teacher of music will find grist for his mill particularly in the second and third chapters of this short work on Chopin: "The Teacher" and "Freedom of Interpretation."

*The Easter Book.* By Francis X. Weiser, S.J. (Harcourt, Brace and Co., New York, 1954; pages 224; price \$3). Father Weiser, of Weston College, has "tried to collect and explain the origin, history, and significance of both the liturgical and popular customs and celebrations that have grown in the course of many centuries around the observance of the great feast—in fact, the greatest one—of Christianity." It is a very readable book, for Lenten reading.

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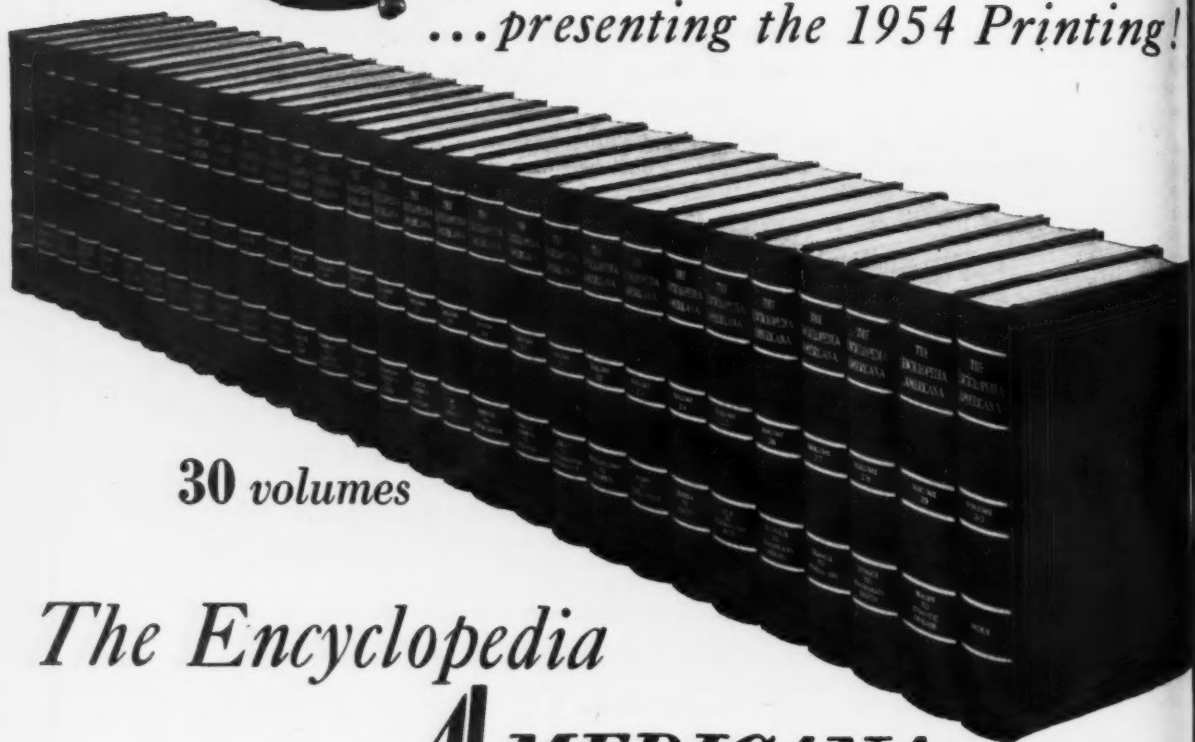
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